

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE prophetical and poetical books, which are covered by the second volume of Dr. MOFFATT'S new translation of *The Old Testament* (Hodder & Stoughton; 10s. 6d. net), make a much severer demand upon the powers of a translator than the historical books, which are covered by the first volume. And that not only because they contain some of the greatest poetry in the world, but because, as a glance at Kittel's 'Biblia Hebraica' is enough to show, the text of countless passages is difficult and uncertain to the point of desperation.

Nothing could be more exasperating, for example, than the textual problems presented by Hab 3 or Is 53, to say nothing of passage after passage in Job. In such cases any translation is necessarily provisional, and in innumerable places there is no likelihood that finality will ever be reached. But the reader of Dr. MOFFATT'S translation may feel assured that it rests upon a critically sifted text, and has the support of one or more modern scholars.

To the reader innocent of textual criticism this freedom of attitude towards the traditional text will bring a fair measure of surprises, and will alter—he may think regrettably—the aspect of many a famous passage: but truth in such matters is, of course, not to be determined

by sentiment but by science. Is 53⁹, e.g., now reads:

They laid him in a felon's grave,
and buried him with criminals.

The 'glory' disappears from Ps 73²⁴ in a clause which at any rate makes a good parallel to the clause which precedes it, 'leading me after thyself by the hand.' The perplexing 'world' (R.V.m. 'eternity') in Ec 3¹¹, 'he hath set the world in their heart,' is by another pointing transformed into 'mystery' ('for the mind of man he has appointed mystery'). The often quoted and certainly wrong rendering of A.V. in Ps 76¹⁰, on which the change in R.V. is no improvement, 'Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain,' becomes the much more relevant and probable

All pagans shall give praise to thee;
the rest of us shall keep thy festival.

(We doubt, by the way, whether 'pagans,' of which this translation makes frequent use, is a happy word, though it is no doubt better than the obsolete 'gentiles.') In Dn 12⁴ 'knowledge shall be increased' becomes 'trouble shall be multiplied on earth.'

All the changes in these passages are justified by the textual facts, and some of them, like the last,

are effected by an almost imperceptible change in the consonantal text. Also in innumerable passages less famous than these there are improvements, justified by text or context or both, upon the older translations. For 'the mountains of prey' in Ps 76⁴ we now get 'the hills eternal'; 'iniquity and the solemn meeting' in Is 1¹³ is replaced by 'fasts and festivals,' and Ps 87⁵ 'of Zion it shall be said' becomes 'Zion—her name shall be Mother.'

This translation also furnishes us, so far as a translation can, with a conspectus of the critical results as they affect the integrity of the Old Testament books. Passages believed to be later insertions are bracketed, such as the reference to Judah in Am 2^{4f.} and the epilogue to that book. The marking of insertions in Ecclesiastes also greatly facilitates the true understanding of that book. The redistribution of speakers and sections in Job also helps to clarify the argument; ch. 26, for example, is given to Bildad, and the descriptions of the 'hippopotamus' and the 'crocodile,' in chs. 40 and 41, are placed at the end, outside the book proper. Jeremiah's prophecy to Baruch (ch. 45) is placed between 36⁷ and 36⁸. But if the principle of transposition is to be applied to this book, it might well have been applied much more drastically.

The translation is marked throughout by much spirit. Proverbs has a very modern ring, the erotic quality of the Song is now beyond all question, the elegiac metre in Lamentations is well reproduced. Daniel runs smoothly, as also Ezekiel, both in such prose passages as the white-washed wall (ch. 13), and in the poetry, such as the lament over Tyre (ch. 27). The writing is often highly idiomatic, for example Jer 38²⁴, 'keep this interview a secret, and your life is safe.' The introduction of 'Ah, but' in Ps 11⁴ lights the psalm with meaning, as does the prefacing of each new strophe of Ps 107 by the word 'some.' Occasionally the change of a single word imparts a curiously modern touch, for example Ps 139⁷, 'where *could* I go from

thy Spirit?' But is there not a certain ambiguity in the rendering of Ps 91¹¹, 'he puts you in charge of his angels'?

This last quotation raises the old question of the choice of 'thou' or 'you.' Much more than prose would poetry seem to demand 'thou.' We cannot quite reconcile ourselves to 'Why are you downcast, O my soul?' (Ps 42⁶), or to 'Bless the Eternal, O my soul; he pardons all your sins' (Ps 103^{1. 3}). In this respect the translation does not seem to be quite consistent, as in Ps 116⁷ we have 'Return to thy rest, O my soul, for the Eternal has dealt lovingly with thee.'

And this last quotation again recalls the pervasive use of 'the Eternal' for 'Jahweh' or 'Jehovah,' which characterized the first volume. In the prophetic books and the Psalms there is doubtless a certain propriety in this use of 'the Eternal' which cannot be claimed for it in the earlier historical books: for the spiritual horizons of these later writers had greatly expanded. Still, even here, the use of that word destroys the national atmosphere which pervades the Old Testament from beginning to end; and in such a passage as Jer 26 it fatally obscures the point of the threat that Jehovah is prepared to destroy *his own* nation and *his own* temple.

In the frequent word-plays of the Old Testament every translator is faced with a practically insoluble problem. Sometimes Dr. MOFFATT helps his readers to appreciate the point by a bracketed explanation as in Dn 5²⁵ (*menê, tekêl, perês*), or in the desperate verses in Mic 1, where he puts the Hebrew into brackets and suggestive English equivalents into the text (e.g. Teartown, Dustown: Israel's kings are ever balked at Balkton). He gets over the difficulty in Jer 1¹¹ of the 'wakeful' almond tree by calling it a 'waketree.' His rendering of Am 5⁵:

Gilgal shall have a galling exile,
And Bethel shall sink to be bethral,

helps us to feel the insuperable difficulties by which

every translator of word-plays is confronted. For the last line, Wellhausen's 'Bethel shall be the devil's' is simple and adequate. In Ps 121^{7f} three English words are used (guard, preserve, protect) to represent the single Hebrew word that echoes through the psalm.

At many points the rendering is of the nature of interpretation rather than of translation. This is more or less inevitable, especially in the case of an Oriental book, whose figures and idioms are often so different from our own: often, too, it is really helpful. For example, Amos's 'three transgressions and four' becomes 'crime upon crime.' That is excellent. 'If you will purify yourself from passion's dross' (Jer 15¹⁹) is also good. 'The bleeding wounds of the nation' brings out clearly the sense of 'the breach of Joseph' (Am 6⁶), though it is pretty free. But the principle of interpretation seems to be carried to an unwarrantable length when 'the god at Bethel' is made to do duty for 'the sin' (or 'Ashima'?) 'of Samaria' (Am 8¹⁴), or when Is 53² is made to read 'Israel of old grew like a sapling.'

This liberty of interpretation has not infrequently tended to obscure the pictorial quality of the original text. The 'standing' and the 'sitting' disappear from Ps 1¹; Goodness and Kindness no longer 'pursue' or even 'follow' in Ps 23⁶, they simply 'wait on' me. 'The upright shall behold his face' becomes 'the upright enjoy his favour' (Ps 11⁷). The man with a 'large appetite' is no longer exhorted to 'put a knife to his throat,' but to 'control himself' (Pr 23²), and the vivid demonic background of 'Destruction and the demon of noon' in Ps 91⁶ is lost in the 'sudden death at noon.' As interpretations doubtless these are all accurate and excellent, but the price has had to be paid in the obliteration of the colour and the poetry of the original.

Occasionally the deviations from the traditional rendering seem unaccompanied by any corresponding gain. The 'weeping' of Ps 126⁶ is more

impressive than 'sadly,' and the 'rejoices' of Is 62⁵ than 'thrills,' and

There villains cease to rage,
and their victims are at peace (Job 3¹⁷),

is not essentially more intelligible than the incomparable lines:

There the wicked cease their raging,
And there the weary be at rest.

There is in places a tendency to colloquialism which is not quite in keeping with the matchless poetry of the original. Is there not a certain lack of literary dignity in words like 'fuddled' (Is 29⁹), in phrases like 'Up, O God' (Ps 57⁷ 74²² 82⁸ 108⁵), or 'be off' (Ps 11¹), in sentences like 'Why should I be afraid *when times are bad*?' (Ps 49⁵), or 'they got your feet deep in the mud' (Jer 38²²), or 'off went the Adversary from the Eternal's presence' (Job 2⁷)? The glorious phrase of Jer 2¹³, 'the fountain of living waters,' is reduced to 'the reservoir of fresh water.' The rendering of Bildad's words in Job 26² by 'what a help you are to poor God!' is an admirably vivid reproduction of the sense, but, in point of literary form, it comes perilously near to bathos. The fine poetry of the last sentence in Job's splendid challenge to the Almighty, 'I would declare unto him the number of my steps,' becomes the rather bald prose, 'telling every detail of my life' (31³⁷). As the conclusion of one of the most magnificent speeches in literature, these words will hardly be felt to rise to the height of the great argument.

The task of the translator of the Old Testament is inconceivably difficult. Its accomplishment calls for the most finished Semitic scholarship in combination with supreme literary genius. Dr. MOFFATT has chosen to concentrate on the vivid and modern interpretation of the ancient original rather than on the reproduction of its literary beauty, though this he has not neglected; and in his task, as he has conceived it, he has achieved a real success.

Few men have done more than Professor Harry Emerson Fosdick to present the claims of the Christian religion persuasively to our generation. By his books on Prayer, Faith, Service, and Progress—to name only some of them—he has sent across the English-speaking world an interpretation of the Christian message which has commended itself alike to the reason, the conscience, and the heart of multitudes who have never heard his eloquent voice. It is therefore with peculiar interest that we open his latest book on *The Modern Use of the Bible* (Student Christian Movement; 6s. net).

The first thing that strikes us is its complete competence. Here is a man who thoroughly knows both the factors with which he proposes to deal. He is modern to his finger-tips; but besides that, he has an expert knowledge of the Bible. He is thoroughly at home in its angelology, its demonology, its Messiah-doctrine, its Logos-doctrine and much else. We are not put off with pious platitudes, but everywhere we feel the grip of a powerful and well-informed mind.

What, then, is the leading idea of the book? Briefly it is this—that in the Bible we have profound, indeed the profoundest, religious truth expressed in ancient categories, and that it is the business of the modern man to recover, to assimilate, and to re-express that permanent truth in categories of his own, that is, in thought-forms and terms congenial to the modern mind.

Not, of course, that all Biblical truth is expressed in ancient and transitory forms. There are many great words stamped with an imperishable simplicity, words which, even as they stand, are as modern as they are ancient, and speak home to the universal heart. Such words as these need no translation into modern dialect: 'Blessed are the pure in heart, for they shall see God.' 'Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.' 'Let justice roll down as waters, and righteous-

ness as a mighty stream.' 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

But there are passages not a few, enshrining what Dr. Fosdick calls a 'reproducible experience,' but expressed in thought-terms which we no longer share—which, indeed, with the utmost goodwill in the world, we cannot possibly share, if we are living in the modern intellectual world at all. Of these Dr. Fosdick singles out four for special discussion. As permanent truths they appear as the immortality of the soul, the victory of God on earth, the reality of sin and evil, and the nearness and friendship of the Divine Spirit; but in their Biblical form they appear as the resurrection of the flesh, the physical return of Jesus, the visitation of demons, and the visitation of individual angels. Dr. Fosdick's argument is that a truly modern Christian man must reject the latter as heartily as he accepts the former.

It is the man who does this who is the real 'Bible Christian,' whatever the Fundamentalist may think: for it is he who accepts the real thing at which the Bible was driving, and which it expresses in its own necessarily ancient way. Each generation must utter its thoughts in its own language: the permanent and reproducible experience has an inevitably 'transient phrasing,' and the trouble to-day is that many good people consider the phrasing as indispensable as the experience. Hence 'the appalling renaissance of obscurantism' which 'binds men by a text instead of liberating them by a truth.'

Dr. Fosdick hits the nail on the head when he describes the two parties in the Church as divided most deeply at this point. 'One party thinks that the essence of Christianity is in its original mental frame-works; the other party is convinced that the essence of Christianity is its abiding experiences.' But he takes care to point out that the modern man who insists on a modern expression for his faith loses nothing of what is

essential and vital in the truth which finds an ancient expression in the Bible. 'Everything the devil and his hosts ever meant is with us yet.' But it is our privilege and our duty to 'decode'—a word Dr. Fosdick is fond of—'the abiding meanings of Scripture from outgrown phraseology.' Towards the end of his book he expresses this idea most forcibly when he says, 'It never would occur to me to use the Nicene Creed as the natural expression of my faith, but the crux of the matter at which the Nicene Creed was driving is my faith.'

But it is not to be supposed that Dr. Fosdick is an uncritical worshipper of the modern mind. Some of the wisest words in his book deal with the dangers and limitations to which it is exposed. Being analytic and critical, it is apt to be deficient in reverence; it is also apt to be vague, and it tends to stress the intellectual at the expense of the moral. These are grave limitations, especially the last, for the study of the Bible has done little for the man whom it has not more completely 'furnished unto all good works.'

There is another limitation. Too often the modern man is a prisoner in the thought-forms of his own age: but the really educated man, the true liberal, is the man who is liberated from contemporary prejudices and modes of expression, and who has enough imaginative sympathy to enter into ancient forms of thought as well as into that thought itself. Life is the poorer if we do not understand, and, in a sense, believe in, the angels. We are simply intellectual provincials if we can understand nothing but contemporary thought.

Upon those who hold the modern position there lies the obligation to create a positive formulation of our faith. It is not enough to reject the ancient formulations: negations help nobody. We must not allow ourselves to welter in flabby sentimentalism, we must gird up the loins of our mind to express definitely in our way the great truths and experiences which the Biblical writers expressed definitely in their way, so that the Church shall

not 'drift before the breezes of inspirational preaching upon the rocks of intellectual confusion.' Such a study of the Bible as Dr. Fosdick commends in this eloquent, virile, and inspiring book cannot fail to lead to spiritual enrichment as well as to intellectual liberation.

Principal L. P. JACKS, D.D., LL.D., is known for the boldness and courage of his utterances. He has now issued the Hibbert Lectures for 1924 under the ringing title of *The Challenge of Life* (Hodder & Stoughton; 2s. 6d. net). Although we may not travel all the way with Professor Jacks, this is a book that rouses and makes one think. The challenge is both to the individual and to society as a whole.

Man's life was never intended to be easy. As Cromwell wrote on the day before the battle of Dunbar, when he was hemmed in by superior forces, 'We are upon an engagement very difficult.' 'There is a dream of human progress which makes it to consist in a gradual *easing* of the lot of man, in the gradual lightening of his task, until the last straw of difficulty has been lifted out of his path, the last peril extinguished, the last lee-shore weathered and all smooth sailing ever afterwards. May it never come true.'

Why? Because a state of society where everything was made easy would be morally ruinous. Everything of value the human race has achieved has been wrought by heroic action, by difficulties overcome, by slow fighting forward against fearful odds. Under such conditions man has disciplined, proved, and glorified his manhood. 'Nowhere in the Gospels do I find the faintest indication of 'a good time coming,' either for the individual or the race, when cross-bearing will be done away and lotus-eating take its place.' That would sound the death-knell of all the heroic in human life.

To society the challenge is the same. 'To a

degree unknown in earlier and simpler societies, the fortunes of civilisation for weal or woe have come to depend on vast concerted operations, on organised mass-action.' Democracy, having promoted mass-action in all directions, must provide the morality by which mass-action is to be governed. 'The morality of mass-action must be the highest morality known to man—that is, the morality of the hero.' The Challenge of Life, then, to our generation is primarily for mass-action on the heroic level.

Is this challenge being met? One has to confess that the signs of the times do not indicate that the challenge is being met, or even that the willingness to meet it exists. 'The chaos of modern life is the chaos of self-protection, in which the efforts put forth by innumerable groups, each to protect itself, renders the whole structure of civilisation, on which their fortunes are embarked together, radically insecure, and leaves it without unitary guidance, drifting no man knows whither. The unheroic character of the total enterprise is the outstanding feature of it.'

We seem to be on the main road that leads to the extinction of the heroic spirit in society and the certain vengeance that follows. 'Is there any other road that gives promise of a more auspicious ending? I think there is at least one, opening out from the very spot where industrial civilization is now standing, but narrow and straitened, like all the roads that lead to life. I will call it the Ethic of Workmanship.' Here is the challenge to labour. If truth, beauty, and goodness are to be effectively at home in a working world, they must be lodged in its *work*. All attempts to find culture, religion, salvation for a working world *outside the sphere of its work* must, from the nature of the matter, resolve themselves into spoken nothings. There are dark moments of depression when the ethic of workmanship seems to the believer in it to be utterly forsaken and abandoned, a thing on which our civilization has definitely turned its back with a mind made up to seek its

fortunes by other roads—by the introduction of new systems, by legislative cure-alls, by the incantation of formulæ, by anything but good work. Yet it survives in the silent heroism of uncounted multitudes who 'mind' the vast complex of industrial machinery; it survives in the excellence of the machinery, which often betrays an almost superhuman skill in the invention of it and a 'Divine thoroughness in the construction of it'; it survives in the trusteeship unbetrayed of workers in manifold vocations, from the driver of the locomotive to the Chancellor of the Exchequer.

'These are the forces, these are the qualities, which the ethic of workmanship counts on as the growing point, under right development, of a nobler civilisation than this; claiming thereby affinity with the "Ethic of Jesus," and predicting that many a poor fellow with nothing but a worn shovel to show for himself on the Day of Judgment will find *that* a valid passport into the Kingdom of Heaven—no doubt to his great surprise and to the greater surprise of any pompous professors who may be standing by.'

Professor John LAIRD, M.A., recently appointed to the Chair of Moral Philosophy in Aberdeen University, has enriched Messrs. Hodder & Stoughton's 'Library of Philosophy and Religion' with a most fascinating book on *The Idea of the Soul* (5s. net). Professor LAIRD is known for his larger work 'Problems of the Self,' and his present essay is very much on the same subject but in a different vein. *The Idea of the Soul* is, one might say, philosophy in homespun. It is intelligible to the average educated layman. The writer has a powerful mind but he does not give us too much of the power. His writing is delightfully unconventional, and the argument is lightened up with many literary illustrations.

We intend to refer to one special chapter in the book, but something may be said of its contents

generally. We have a good deal that is purely historical (and very interesting), the opinion of all the great thinkers on the subject, from Plato to Bertrand Russell. We have good chapters on the 'Biological Approach,' the psychological view, the moral aspect, leading up to the metaphysical idea. The conclusions come to may be briefly summarized. The soul is a psychical reality. It is a continuant, *i.e.* it persists, and, even if its persistence be intermittent, it is still the same thing. Finally, it is a partner with the body in our existence on this planet.

Well, then, what about the most important issue all this raises? What about personal immortality? Professor LAIRD devotes his last chapter to this question, a chapter of amazing interest and value. To begin with, the partners (soul and body), if they are distinct, may very well exist separately. Why must the term of their existence be exactly the same? At any rate we may say of them here and now that they can hardly be indifferent to one another. The body must leave something of itself in the soul, and the soul in the body.

But even if this be so it is reasonable to suppose that if the soul is suffused, so to speak, with its body during its incarnate existence, it is bound to become very different indeed when it becomes discarnate. Being discarnate, we might not need to peep through lattices of eyes, or hear through labyrinths of ears, but if so, it is probable, surely, that our being would be profoundly modified by this fundamental difference in our mode of existing.

Death would not mean that we have only a pitiful remnant of selfhood with us. But it *would* mean adaptation. Continuing, we ought to learn how to continue; and the integral self, which by hypothesis continues, would doubtless learn to adapt *itself* to its new sphere. This idea would be seriously modified if the spiritualistic 'proofs' of survival could be accepted, because these ghosts are only feeble replicas of their former selves, interested in trivial petty affairs. But we may

dismiss these 'proofs.' The evidence is 'miserably inadequate.'

Another conception of our destiny which is sometimes considered threatening is that the soul may be absorbed in the Deity. There may or may not be evidence for this. But in any case it need not alarm us. For it is possible that this is quite consistent with personal existence. We may retain our own integrity and yet be part of a greater spirit. This may amount to nothing more than communion. If 'absorption' meant the loss of individuality, then *we* would not be immortal at all. Our interest is in what happens to *us*.

Our conclusions, then, seem to be these. The self, during our earthly existence, is plainly a partner with its body. If the self is *not* its body, and is *not* one-sidedly dependent on its biological partner, it is hard to imagine a reason why the mental partner should cease to exist at death. The fact that a discarnate self must be different from an incarnate one need not annul the integrity of the self or its power of adapting itself to its new mode of existing. It must not be forgotten that what we are seeking is light on the future of our self. It is our whole self that continues, if anything does.

What, then, has really been shown by the argument? Two things. (1) The *possibility* of immortality, and (2) its *meaning*. It is personal continuance and nothing less. If we want *proofs* of immortality we must, like Kant, seek them in the ethical region. The important argument is this. Impermanence is a defect, and the universe is impugned if it lets worth and dignity pass into everlasting night. 'If this integrity of the self, so firm in its outlines despite its mutabilities, so hardly and painfully acquired in its noblest instances, were a thing that perished utterly, there would be a futility in the best of things that we could not lightly accept.'

'We believe, indeed, that personality is too fine

a thing to be utterly transient, that waste so great and so broad is an unbelievable occurrence, and that a universe which had the power of retaining these excellences would be vain and wicked if it allowed them to disappear.' And so in the end there is no sufficient argument, unless impermanence is a defect, and unless moral considera-

tions are relevant, not to men only, but to the universe itself. 'Souls, if they are worth the making, are also worth the keeping, and the universe would fail in its duty if it did not preserve them. If this be so, by far the most reasonable conclusion is the continuance of individual persons.'

The Bible and the Child.

BY THE REVEREND E. BASIL REDLICH, M.A., B.D., DIRECTOR OF RELIGIOUS EDUCATION IN THE
DIOCESE OF PETERBOROUGH

WE may approach our subject by considering the problems which a teacher has to face in presenting some of the well-known Old Testament stories to children. For the present, we shall leave out all reference to any view of inspiration, but we cannot leave out any reference to the mental equipment of the child, the knowledge the child gains from other subjects of study, and the curious questionings which any story arouses in the child's mind. The modern child is a phenomenon; he (or she) is not content to accept a story as true simply because it is found in Genesis or Exodus, or any book of the Bible. He is critical. He knows from nature study, from science lessons, from object lessons such as visits to museums, from reading and through hearing what his elders say, that the science of to-day is not the science of the age of the Patriarchs, the Prophets, or the Apostles. He knows about the explorations in Palestine and Mesopotamia and about the discoveries in Egypt. The questioning and critical spirit of the child cannot be overlooked. It challenges the very faith of the teacher who cannot, if he is true to his work, remain complacent at the eager searchings of thoughtful children who, when they leave school, will be brought more closely still to scientific and historical and moral problems in technical classes, evening classes, and even in factory, workshop, and pit. Children wish to prove all things in order to hold fast to that which is good. So we encourage the child of to-day to ask questions; we teach the child to think for himself, and I have learnt more from the questions of children than from other sources about the real difficulties which a teacher has to face in teaching Bible stories. Questions raised by children to-day

are not solely concerned with Old Testament difficulties. I have had questions put to me which dealt with moral problems, the Virgin Birth, the miracles of the Feeding of the Five Thousand and of Walking on the Sea and of the Stilling of the Tempest, the Trinity, Angels, Spiritualism, the Sacraments, Death, the various Denominations, and so on. The time has arrived when a teacher has to be conversant with the problems not only of the Old Testament but also of the New Testament. I will, at this stage, confine myself to those of the Old Testament, but will try, as best I can, to bring the teaching of the New Testament to bear on these problems.

Let us take the story of the Flood as our first illustration. What has a teacher to be cognizant of when he teaches this story? There are at least six points which should influence any one who attempts to present this story to children. (1) He must be careful to protect the character of God and not to leave the child to infer, though the teacher does not mean the child should, that God is cruel, vindictive, and unforgiving. (2) He must not let the child think that God is human in form and outline. (3) He must not teach any unscientific doctrine, such as that water does not seek its own level, or that the rainbow did not appear in the sky before the Flood, or that waters exist as a mass above a solid firmament and fall on the earth through windows in heaven in the form of rain. (4) He must not overlook the contradictions in the narrative as we have it in Genesis concerning the duration of the Flood, or the number of each kind of animal taken into the ark. (5) He must be prepared to give an answer to the question,

'Is it true?' (6) He must be able to answer children's questions. Here are some actual questions that were asked: 'Did Noah see men and women and children drown and do nothing to save them?' 'Could all the animals have lived in such a ship?' 'Did the lions and tigers and elephants fight one another?' 'How were the animals fed?' 'Was the Ark properly ventilated?' 'Did Noah take any fish into the Ark?' (On asking a teacher how she had answered this last question, she replied that she had told the child that Noah had built a kind of tank in the Ark to hold all the fish!)

As a second illustration let us take the story of the Sacrifice of Isaac. (1) Here, again, the main consideration is the character of God. Was God so heartless as to tempt a father to kill his own son when, all the time, He did not mean it? (2) The form of God and the meaning of 'God said.' (3) The answer to the question, 'Is it true?' (4) Crucial questions of great importance were raised by children, of which two were as follows: (i) 'Does God change His mind?' Other instances will come up in our mind in those stories where we read that 'it repented God' or similar words. (ii) A teacher was giving a New Testament lesson on the words, 'No man hath seen God at any time.' He had forgotten all about his Old Testament lessons, and was, in fact, keeping the Old Testament and the New Testament teaching in water-tight compartments of his mind. At the end of his lesson he invited questions, and the following was forthcoming: 'Please, sir, why did you teach us that Abraham had spoken to God face to face?' This headmaster told me that he had to get out of his dilemma the best way he could, but he knew in his heart that his explanation was a failure. A third type of question was asked by a young child: 'Did Isaac's mother know what Abraham was going to do? I am sure she would never have let Isaac go if she had known what his father was going to do?'

My third illustration is drawn from the Plagues of Egypt. No one can pass over the many issues raised in the Biblical account of the events in Egypt. (1) The character of God. Did He really first harden the Pharaoh's heart and then punish him, not for what he had done, but for what God Himself had done? (2) Did God appear to Moses objectively, and is God human in form? (3) The scientific teaching involved in the inundations caused by the overflow of the Nile, etc. (4) The

contradictions in the narrative, *e.g.* the source whence the magicians got their water after all the water in Egypt had been turned into blood; the existence of live cattle, though all the cattle are said to have died; the district where the Israelites lived. (5) Is the narrative true to actual fact? (6) The children's questions, of which one example is as follows: 'Why did God send a plague on the beasts? They had done no wrong.'

My last illustration is the story of Elisha and the bears. Here, again, the teacher has to safeguard the character of God as a God of infinite love and to answer the question as to the truth of the story.

These four illustrations lead us to certain conclusions, which may be stated as follows:

1. There are stories in the Old Testament which are unsuitable to be taught or read by young children. A young child lives in a world of imagination, and we hear constantly of children whose whole view of God and of life has been affected by the terrors which stories of a certain type have aroused in their young minds. It is here that the psychology of a child's mind has an important bearing on the subject of 'The Bible and the Child.' A young child has, as its first knowledge of life, the experience of a mother's love and care. The child learns to love, and learns of love from the love that is given to the child; his first responses are those of love. Ideas of hatred and cruelty should not find any place or habitation in its young mind. It is incumbent on us, therefore, to give to the child such stories of love as will find an echo in the child's own heart and cause this beautiful sentiment to flourish. As the child grows older, it is the heroic that appeals to him. We do not need to portray Old Testament heroes in any but their true character; we can frankly admit that these old heroes were fierce, selfish, and revengeful, that they had strange thoughts of God and moral ideas which are repugnant to us. But as we freely admit their weaknesses we can present them as men and women who were trying hard, in an age long before the coming of Christ, to seek and to discover what they could about God. Here it should be noted that it is the moral difficulties which primarily trouble children, though historical and textual difficulties are often to be met with. Why is it that so many teachers hesitate to admit to children that they cannot answer every question raised by children? Frank and fearless treatment of difficulties in a spirit of comradeship will win

children and lead them to value their Bible and not, in later years, to blame their teacher for the help the teacher had not given. In short, the Old Testament stories should appeal to older children, not as a key to their morals or conduct, but as a key to the ideas of men and women who lived many centuries before Christ came to teach us how to live and how to worship.

2. The New Testament revelation of God should be the basis of Old Testament teaching. It would be fairer to the child to deny altogether the absolute truth of any story wherein God is represented as devoid of the Spirit of Love and Forgiveness than to teach the child that God is cruel and heartless. The minds not only of children but of adults shrink in fear as they read of the terrible evils attributed to God, of the merciless orders said to have been given by Him, of the cruelty not only to men and women but to children and animals which is said to have been committed by His command. 'Unless persistent care is taken in practically every Old Testament story to protect God from this terrible conception of Him, unless every story taught is presented in such a way that the mercy and love of God, who is also just and holy, are clearly defined, the teaching of the Old Testament is a failure. The acid test of Old Testament teaching therefore lies here, for our Lord's revelation of God is that His character has been, is, and will be unchanging. What His Son revealed Him to be, He was in the days of Creation millions of years ago; He was in the days of Abraham, Moses, David, Isaiah, Nehemiah, and Judas Maccabæus; He was yesterday, He is to-day, and will be for ever.'¹

In this connexion it must be stated as a definite factor in our study that Old Testament stories have influenced a child's mind far more definitely than those of the New Testament. The conception of God which prevails in the world to-day is in the main that of the Old Testament. This is partly due to the strange illusion that the Bible should be taught to children in the order the various books are arranged in it—the first stories of the Bible to the first years of the child's life, and so on progressively. In other words, the most difficult parts of the Bible are often prescribed to the youngest children. We should on the same principle teach our infants Chaucer, Spenser, and Shakespeare because they were among the early authors of English.

¹ *Old Testament Stories and How to Teach Them.*

A simple plan of teaching the New Testament revelation of God may be given; it is based on the Lord's Prayer:

Our Father	God is Father.
which art in heaven	God is Spirit.
Hallowed name . . .	God is Holy.
Thy Kingdom come	God is King.
Thy will heaven . . .	God is Lord.
Give us bread	God is Creator.
Forgive against us . .	God is Love.
Lead us from evil . .	God is Good.

We begin with God is Spirit, *i.e.* He can see without eyes, hear without ears, etc. He is not a man. He is everywhere. His character is Holy, Love, Good. His work is that of Creator. God, who is Spirit, is infinitely more fatherly than an earthly father, more majestic than an earthly king, more to be obeyed than an earthly lord.²

3. The Old Testament cannot be taught to the modern child on any mechanical view of inspiration, but only as the progressive revelation of God who in times past taught men and women in ways that they could understand, and who, by so adapting His revelation of Himself to their intellectual capacity, showed His tender consideration and love for us. As a child grows, so his knowledge and reactions to life grow. As a nation grew in age, so its knowledge of God and His ways grew till in the fulness of time He manifested His great love by sending His Son.

4. The scientific problems of the Bible cannot be ignored with children of senior age and in senior classes. I am personally quite convinced that the only safeguard against any weakening of the hold of the Bible in its influence on a growing child, and the only safeguard against future assaults on faith, is to teach the child that the science of the Bible is old Jewish science. In popular estimation, by science is meant mainly Astronomy and Geology. If a child were taught that the modern view of the Universe could be found in the Bible in order to harmonize the Bible and Science, what are we to say in answer to questions on other sciences than Astronomy and Geology? What about Geodesy and Botany and Physics and Philology and Anthropology? The adolescent is turned away from religion by his failure to grasp that there is no modern science in the Bible but only science of a crude, antiquated kind. The principle which ought

² Redlich, *Teachers' Handbook to the Gospels.* Maclehose & Co.

to be made clear to a child is this—the Bible is not a text-book on Science.

It has been stated above that the Old Testament has influenced children far more effectively than the New Testament. This can be easily tested and proved. In many schools, the following question, or a similar question, was put to children: 'If a boy tells a lie, what will God do?' In over 90 per cent. of cases, the answers were that He would punish. There were, in the minority of answers, references to God's forbearance in waiting for repentance and to God's working through conscience, but in the vast majority of answers the God in the child's mind was a God of anger, vengeance, and retribution, a God who seemed to be waiting His time and opportunity to exact reprisals. Here are examples of answers given. God will punish (1) by not answering prayer, (2) by failing to give when asked, (3) by making him tell another lie to cover the first, (4) by letting him down, (5) by not giving him everlasting life, (6) by giving him scarlet spots and no white robe at the end, (7) by his being judged at the end and sent to hell, (8) by his being found out, (9) by sending him future trouble, (10) by some one dying belonging to him, (11) by causing him to have an injury, (12) by his being disgraced, (13) by remembering his sin for six years, (14) by hurting him and giving him pain, (15) by punishing him later, perhaps in fifteen years, (16) by taking parents away, (17) by not forgiving a second time, (18) by spoiling his pleasure through causing him to lose his bicycle or to break a teapot, (19) by punishing others, (20) by letting him be punished another time when he is innocent, (21) by visiting the sins of the fathers on the children, (22) by causing him to nurse a child, (23) by interfering with his future to his hurt. Other answers of a different type were these: (1) Liars will be left on earth when the good people rise. (2) All depends on the state of the lie; if the lie is told for self, severe punishment; if for others, slight punishment. (3) God really ought not to punish, for He has given us freewill, and we naturally like evil rather than good. (4) God will not punish, for He loves him. (5) God would remind him till he confessed. (6) Since Jesus died on the Cross, sooner or later He will punish. On one occasion I asked a class whence it had learnt this terrible idea of God. A child answered, 'From the teacher.' What this child meant became clear on inquiry. The child had not been definitely taught this idea

of God, but had inferred it from the careless and unsatisfactory way the Old Testament stories had been presented to the child by the teacher. And this warning applies in another direction, namely, the conclusions which a child might draw through reading stories of the Old Testament without any preliminary training and guidance as to how the Bible should be read.

In these days when we are conscious how little we understand the child mind, and when we are aware that we cannot teach the child without first knowing the child, the problem of 'The Bible and the Child' raises two questions: 1. How much of the Bible is suitable for a child of given age? 2. How much of a child is suitably prepared for the Bible? We must needs not only understand the Bible, but also understand the child, his environment, his home, his conditions of life, his parents. The days of unscientific teaching and reading are gone beyond recall. We train the child carefully and methodically in such subjects as reading, arithmetic, and geography, but in the one subject of Bible study far too many teachers and parents are content with a *laissez-faire* attitude. The headmaster of a preparatory school was asked by one of his colleagues how to answer a boy who had raised some Bible problems. His advice was to leave such questions alone. This was a cowardly answer. Problems in arithmetic or algebra or geometry might be solved for the boys, but problems in Bible study and in religion were to be left alone. We cannot and should not forget that often in later years the whole religious outlook in manhood and womanhood might depend on the answer to some question such as whether God does visit the sins of the father on the children? whether Moses did see God face to face? or where did Cain get his wife? The aim of the present day must be to revivify interest in the Bible, to make the child learn to love it, to make the child understand it. The movement to have a Children's Bible has much to commend itself. Yet there are certain considerations which cannot be overlooked in any attempt to meet the need of a Bible for the child. The Bible was not made for the child; the child has to be made to live by the Bible. Sir Arthur Quiller-Couch once said of an imaginary volume which included the great books of our own literature all bound together in haphazard order, thus trying to point out the difficulties in our Bibles: 'Will you imagine that in this volume most of the authors'

names are lost; that, of the few that survive, a number have found their way into wrong places; that Ruskin is credited with *Sartor Resartus*; that *Laus Veneris* and *Dolores* are ascribed to Queen Elizabeth; and that, as for the titles, these were never invented by the authors, but by a Committee? Will you still go on to imagine that all the poetry is printed as prose; while all the long paragraphs of prose are broken up into short verses, so that they resemble the little passages set out for parsing or analysis in an examination paper? . . . Have we done? By no means. Having effected all this, let us pepper the result with italics and numerals, print it in double columns, with a marginal gutter on either side, each gutter pouring down an inky flow of references and cross references. Then, and not till then, is the outward disguise complete—so far as you are concerned.' A few tentative suggestions might be made to help the child to use the Bible aright.

1. We want a graded Bible. That is to say, we want to see the stories and ideas of the Bible chosen with a view to meet the development of the mind of the child. The graded Bible could roughly correspond with the following: (i) The Life of our Lord and other stories illustrating God's love and care; (ii) stories of Bible heroes; (iii) the Age of the great Prophets; (iv) the Age of the Judges and Kings; (v) the Age of the Patriarchs and of Moses, with an Appendix on Jewish Legends.

2. We want an edited Bible. My meaning will perhaps be made clear if I give an illustration. The Editor's notes on the Flood would run somewhat on the following lines: 'Two unscientific

explanations of the origin of races on the earth. In these is also taught an old belief, which our Lord did not teach, that God hates the sinner. Jesus taught us in the Parable of the Prodigal Son that God is grieved with sin, but lovingly welcomes the sinner, whom He has always loved.'

3. We want an attractive Bible. The small type of the Bible usually supplied to children, the vague introductory matter at the heads of chapters often misleading and often unintelligible, and the absence of helpful cross-headings might be added to the quotation just given.

A great difficulty with children is to give them an idea of time. A chart has often proved useful and has helped in bringing out how God the Holy Spirit, though unknown to ages before Christ, was guiding the Jewish nation all through history until He was revealed to us by God the Son.

JESUS	THE HOLY SPIRIT.	—Ages before Abraham.
		—2000 B.C. Abraham. Jews a family.
		—1500 B.C. Moses. Jewish tribes.
		—1000 B.C. David. Jewish nation.
		—500 B.C. Isaiah. The Jews a spiritual nation.
JESUS	THE MESSIAH.	—500 A.D.
		—1000 A.D. The Norman Conquest.
		—1500 A.D. The Tudor Age.
		—1925 A.D.

Literature.

THE CHRISTOLOGY OF THE EARLIEST GOSPEL.

THE Rev. J. Logan Ayre, B.D., Ph.D., begins *The Christology of the Earliest Gospel* (James Clarke; 7s. 6d. net) with an outline discussion of the Synoptic problem. He favours Harnack's chronology, viz., Acts probably 62, Luke's Gospel 60 at the latest, and Mark between 50 and 60. He accepts the tradition that for the composition of his Gospel Mark was mainly, or entirely, dependent

on Peter for such facts as he could not gather for himself. He finds himself unable to follow Dr. Bartlet in rejecting the hypothesis of a written 'Q,' and in suggesting the idea of 'X,' meaning thereby a common body of tradition on which the Synoptic writers could draw. (Dr. Bartlet has explained his position in his introduction to Mark in the revised Century Bible, already noticed in this magazine.) This early date of Mark and the authoritative nature of his source of information give great weight to the story of Jesus as told in

the Second Gospel. All this, however, is more or less familiar ground, and Dr. Ayre's contribution is a study of the Christology of Mark.

In Mk 1³⁸ Jesus says: 'Let us go on to the neighbouring country towns, that I may preach there too; for that was why I *came out*.' Lk 4⁴³ seems to understand by these last words 'came forth from God.' It is sometimes supposed that this is a piece of later Christologizing on Luke's part; that what Mark understood Jesus to mean was 'came out of Capernaum' or 'out of the house.' Dr. Ayre, however, prefers Luke's interpretation. He acknowledges that the disciples could not put that construction on the words, and suggests that Jesus Himself at different times had varying degrees of insight into the nature of His person, His origin, and His work.

In the story of Jairus' daughter the figurative understanding of 'The child is not dead but asleep' is preferred to the literal; partly because the unusual secrecy on which Jesus insisted indicated that the healing was to be of an unusual kind. Dr. Ayre is well aware that 'nature, science, and experience' make it difficult to accept as a literal statement of fact the Marcan account of the stilling of the storm; he accepts it nevertheless, and believes that this incident, along with the feeding of the five thousand, played a necessary part in the education of the disciples.

The 'cursing' of the fig-tree is sometimes explained as a parable turned into a miracle. Many have felt that the story is unlike Jesus, and that the lesson of faith which He draws from it is, to say the least, unexpected. The author believes that Jesus, not having succeeded in finding fruit on the tree, determined to turn the incident to account by assuring the disciples of His absolute power over Nature, a lesson they specially needed at the time.

The transfiguration was 'the most complete unfolding, the absolutely superlative manifestation of our Lord's personality.' 'We can only accept His word that He will return; but when, we may not guess.' The resurrection of Jesus was a 'physical resurrection,' though it is also true that the resurrection body was a spiritual body, differing in some way beyond our power to know from the natural body.

Dr. Ayre seems to take up the position that having found Mark's attitude to these questions we have reached finality. To some, however,

further inquiries will open up: how far, for example, does Mark's Christology represent the testimony of Jesus to Himself, and how is it related to the Christology of the later books of the New Testament and of the creeds? But here, within the limits the author has prescribed for himself, is a careful, reverent, and conservative study of the facts on a subject of great importance.

SPANISH MYSTICISM.

It is not creditable that the vast stores of Spanish mysticism should have lain so long unworked. For vast indeed they are, amounting in the Golden Age alone to thousands of volumes! The Spanish mind has been almost incredibly prolific, witness the tremendous mass of Calderón and Lope de Vega; and that mind has found its most natural outlet in mysticism. Yet most of this rich treasure still lies untranslated: and the few who have potted at the outskirts of it have not always been too happy or successful. Vaughan, when he touches upon it, declares Professor Peers, 'is all but a caricature.' And hence *Spanish Mysticism*, by Professor E. Allison Peers, M.A. (Methuen; 12s. net), is a window suddenly opened in a dead blank wall which gives a view over a wide landscape, of which hitherto, crane how we might, we could catch only the merest glimpses. Here at last is something solid on the subject put into our hands, a too brief essay and some hundred pages of translations, with the originals. Santa Teresa still towers up alone. But the figures that surround her are stately and impressive, men like Osuna who made her consciously a mystic, or Juan de Ávila her adviser; friends like San Pedro de Alcántara, or recruits like St. John of the Cross, that true poet and burning heart. Or here is Diego de Estella who so influenced St. Francis of Sales. None among them is more interesting than Luis de Granada with his passion for Nature, and that fiery soul, that eager humanist and poet, Luis de León. Professor Peers assures us, and the extracts and translations prove it, that the characteristics of this particular type of mysticism are its extraordinary sanity, its lack of metaphysics (for the Spanish mind has no taste for the abstract, loves the concrete and practical), its aloofness from pantheism, and from desire for self-annihilation; and, perhaps as obviously as anything, its freedom, in its great days at least, from passivity and undue

quietism. It is 'active, ardent, militant, as befitted an ardent and militant race.' As Orozco has it, 'He who would see the face of that most powerful Wrestler, our boundless God, must first have wrestled with himself, and be a man that is perfect in the active life.' We are told this is a Preliminary Survey. It is to be hoped that Professor Peers, granting us more than this tantalizing Pishah view, will lead us deep into this goodly country.

INTERNATIONAL AFFAIRS.

An admirable book with the above title has just been published by the National Adult School Union (1s. net). It is a small book, of only one hundred and twenty-two pages, but it is packed full of useful and easily assimilated facts, it is informed by a generous peace-loving international spirit, the authors of its various sections are acknowledged experts, and the Committee which arranged for the publication of the book may justly claim, as they do in the Foreword, that it is a 'little book of great value.' Norman Angell deals with 'The Ideas which are the Foundations,' J. Fairgrieve with 'History and Geography,' C. Delisle Burns with 'International Affairs Today,' and G. Currie Martin with 'The New Spirit.'

Small as the book is, it gives the reader a real insight into the essential unity, despite all the complexity, of the modern world, and it emphasizes the point that armaments are 'not due to the wickedness of governments, but 'mainly to the absence of organised political life between the peoples of the world.' It is a reasoned plea for a better understanding based upon a wider and more sympathetic appreciation of the dependence of one nation upon another, and of the present upon the past. The interest and variety of the contents may best be indicated by a few quotations. 'The resources of the world should be made available for all the peoples of the world' (p. 87). 'Out of every shilling paid in taxes by an inhabitant of Great Britain about ninepence goes to pay for past wars and preparation for future wars' (p. 55). 'When the Chinese punish a man because his brother has committed a crime and cannot be found, applying thus the idea of collective responsibility of the whole family for the crime of one of its members, we look upon such punishment as evidence of barbarism. Is it not rationally

more defensible than attaching guilt to all the persons in a complex modern state?' (p. 10). 'When every man who does not speak our language, who does not eat quite the same things in the same way, who differs in his clothing, is thought of as peculiar, with a suggestion of inferiority, we have the seeds of much misunderstanding' (p. 39). 'No territory, even though theoretically regarded as a "responsibility" and not an "acquisition," was offered to Norway, Sweden, Spain, or Holland. It is difficult, therefore, for any one who has not a very simple faith in governments to believe that mandated territories are regarded by the mandatory as liabilities and not as assets' (p. 71). Very timely is the reminder that 'history is still very often more like mythology than science' (p. 95), and that the teaching of history ought to be everywhere conducted in an objective, scientific, and international spirit. We could wish to see this little book read, especially by every young person, and taught in the upper classes of every school in the land. It is a solid contribution to the building of a saner and happier world.

PAST AND PRESENT.

There is very much in *Pagan and Christian Rule*, by Dom Hugh G. Bevenot, O.S.B., B.A., of Weingarten Abbey, with an introduction by Hilaire Belloc (Longmans; 5s. net), for which we are grateful, and with which we are ready to agree. He diagnoses the state and the dangers of these our distracted times with accuracy, glossing over nothing, yet never giving way to the temptation to lurid and panic-stricken over-statement. His aim is to show grounds for his opinion—and ours—that our civilization is in grave peril. We are threatened with a swift relapse into precisely a similar condition to that which made the downfall of the Roman Empire inevitable. He has a remedy to proclaim, and he argues its sufficiency from its success in the distant past. It was the Church that saved Europe more than once long ago. The same Church can save it now. She alone can save it.

Had he said 'Christianity,' we should wholeheartedly agree. We agree to a large extent with his claim for the 'Church.' Only we cannot just simply accept what is so clear to him—that the Church means nothing but the Roman Church. We feel that we have more than prejudice or in-

vincible ignorance on our side when we say that the sixteenth century presents an insuperable obstacle to the acceptance of Dom Bevenot's laudation of his own Church, and of the part she has played in the progress of Europe.

Doubtful, too, is his claim that, during and since the War, his Church has gained enormously in prestige. There are no doubt far more ambassadors at the Vatican. On the other hand, it is surely more significant that so many hundreds of thousands of the peoples in Central Europe have left the fold. The See of St. Peter, it may fairly be argued, might have greatly gained in prestige and in respect had it not played so feebly with its great opportunities immediately before and after the outbreak of hostilities. Rome might have uttered a voice to stir, if not shake, the nations, and bid them pause when War threatened, and again when international law went by the board. The voice might have been unheeded, but the Roman See would have deserved well of humanity for its utterance. Was it the political entanglement with Austria that made the voice so muffled? In any case this recent failure to save Europe goes far to discount Dom Bevenot's argument from the successes of the past.

KEY TO HEBREW GRAMMAR.

Professor J. E. McFadyen, D.D., has done a real service by issuing a *Key to the Exercises in the late Professor A. B. Davidson's revised Introductory Hebrew Grammar*. It is now ten years since he published his revised edition of the Grammar, which had been for long recognized as the text-book for the study of Hebrew. While retaining all that was essential in the work of his predecessor, Dr. McFadyen introduced several new features, besides simplifying and expanding its statements. Both teachers and students have felt themselves under a heavy debt of gratitude, which will be materially increased by the *Key*, with its accompanying Notes, which has now been published by Messrs. T. & T. Clark (10s. net). Naturally enough some will ask, Will a key to their exercises not be abused by the students in our colleges? That question is discussed by Professor McFadyen in his Preface. He has no fear on that score, and he ought to know. In fact, there will probably be general agreement that any loss incurred by the possible misuse of the *Key* will be far more than counterbalanced by

the gain due to its intelligent use and by the immense saving of time in the class. Besides, there are many outside our teaching institutions who are anxious to acquire a working acquaintance with Hebrew. In future all such will be able to prosecute their studies with much more confidence. Any one who makes a careful study of the Grammar itself and faithfully does the Exercises, comparing his results with the Key and the Notes, will readily acquire a knowledge of a language which is well worthy of study and by no means so difficult as is popularly supposed. We cannot speak too highly of the Notes which follow the translation of each Exercise and explain so fully and illustrate so clearly the grammatical principles involved. The possession of the *Key* will, we are sure, give a new impulse to the study of Professor McFadyen's Grammar, the position of which is already so firmly established.

Mr. Thorstein Veblen is not so well known here as in America, where he has the reputation of an original and powerful critic of the established economic order. Messrs. Allen & Unwin have undertaken the publication of three of his works, of which *The Theory of the Leisure Class* (10s. 6d. net) is now issued. The argument of the book amounts briefly to this, that practically all human customs and institutions, from religious observances to the wearing of stays and the keeping of cats, illustrate 'the principle of conspicuous waste.' Anything useful is plebeian and vulgar, while the more conspicuously wasteful a thing is the more kudos it brings.

We are always curious about the birth and early years of any one who makes good. And Dr. Albert Schweitzer, musician and medical missionary, has made good. So we welcome the small volume of *Memoirs of Childhood and Youth* which he has prepared (Allen & Unwin; 3s. 6d. net).

Very racy are the Rev. David Wilson's talks with the children. But this does not prevent every talk containing at least one sound moral. He calls this new collection of talks *A Bunch for the Bairns* (Allenson; 2s. 6d. net).

Some time ago Dr. Lauchlan Maclean Watt published in the 'Minister's Manual' prayers

suitable for Holy Communion, Baptism, Marriage, Burial, etc. Now he has published a volume of *Prayers for Public Worship* (Allenson; 5s. net). It contains prayers suitable for general service and for such Church festivals as Christmas, Epiphany, and Easter, and for municipal occasions—the whole forming the Service Book which he himself uses in Glasgow Cathedral. The volume should prove helpful both to ministers and laymen.

At a meeting of ministers of various Churches, convened and presided over by the Anglican Bishop of Dunedin, a lecture was read by the Rev. Professor John Dickie of Knox College, Dunedin, on *The Fundamental Principles of the Reformed Conception of the Church*. This lecture is now published in our country by an Aberdeen firm, J. G. Bisset, and ought to be widely known because of its own worth. The writer believes that negotiations for union are futile so long as one Church does not realize what another Church regards as central. He therefore sets himself to expound the conception of the Church held in common by all Reformed Churches. It is an extraordinarily able essay, and whether readers agree or differ (and readers of THE EXPOSITORY TIMES will do both!) they ought not to miss such a competent exposition of a point of view. At least on one point Professor Dickie is right. We shall never come together till we understand what is vital in our brother's creed.

Music and its Story, by Mr. Robert T. White, Mus.D. (Cambridge University Press; 7s. 6d. net), is one of the best books of its kind so far published. The author—already well known as a first-rate authority on the teaching of music in schools—has handled his subject most skilfully, and the interest of the reader is steadily maintained throughout the twenty-one chapters of the book.

As an introduction to the study of musical history it will be welcomed. It is from beginning to end a model of conciseness, yet nothing of value to the student is omitted.

This is particularly noticeable in the chapters dealing with Form and Expression, The Later Classical Period, Romanticism, Programme Music, and Later Developments; and the four appendices are not the least interesting and valuable parts of the book.

There should be an eager demand for Dr. White's latest contribution to Musical Literature by all who

desire to take an intelligent interest in the music that they hear, play, or sing. Teachers will welcome a list of gramophone records suitable for 'appreciation classes.' A useful bibliography is added.

The *Literary Genius of the Old Testament* has been suggestively handled by Mr. P. C. Sands in the volume to which he has given that name (Clarendon Press; 4s. 6d. net). It is well calculated to initiate readers of the Bible into an intelligent appreciation of its literary beauty, and some apt comparisons with the corresponding *genre* of Greek literature greatly enhance the value of the discussion. Mr. Sands scores many striking points, in emphasizing, e.g., the reticence of Hebrew narrative in emotional scenes, and the comparative inattention of the Hebrew poet to the beauty of Nature: it is other aspects that appeal to him, as is well shown in the chapter on the Hebrew view of Nature. The reader is encouraged to test his appreciation of Biblical style by exercises set for the imitation of it; and Mr. Sands furnishes, by way of illustration, a very able ode on the Defeat of the Spanish Armada, modelled on Jg 5 and Hab 3. On p. 12 'Jasher' should be 'Jashar.' The statement that Ezekiel 'taught theology systematically to the exiles' (p. 15) should be modified: of no Old Testament writer could this properly be said. And surely, in a book dealing with literary genius, the last clause of the famous epitaph on the heroes of Thermopylæ should not have such an intolerably prosy ending—'we lie here obedient to their regulations.' The book, taken as a whole, is an excellent and much needed introduction to the literary aspect of the Old Testament.

An excellent addition is made to Messrs. T. & T. Clark's 'Primers for Teachers and Bible Class Students' in *The Acts of the Apostles*, by Professor Baird of Aberdeen University (1s. net). In eight brief chapters the writer handles all the matters acquaintance with which is essential to the understanding of this great historical document. The topics are admirably disposed. One deals with the author of the book, another with his character as a historian, a third with the plan and purpose of the book (and here the writer rejects Dr. Ironside Still's ingenious theory that it was prepared as an advocate's brief in Paul's trial), a fourth with

Peter's part in apostolic history, a fifth with Paul's part, a sixth with the theology of Acts, a seventh with the Church organization of the period, and a final chapter with missionary work and methods in the Apostolic Church. A well-conceived syllabus of Bible Class lessons is added. Those who know Professor Baird's competence as a scholar will come to this little book with great expectations, and these will not be disappointed. Scholarship, grasp, a faculty of popular exposition, and a sense of proportion are all manifest on every page.

Personality and Psychology is a discussion of the new psychology in its attitude towards the self. It covers most of the usual ground. The last chapters are on Behaviorism, Psychoanalysis, Suggestion, and Auto-suggestion, The Psychological Man; Conclusion: The Shaping of Selves. But the author, Mr. John Wright Buckham, Professor of Christian Theology in Pacific School of Religion, disclaims any right to be called a psychologist; he is a personalist. This volume supplements his former volume 'Personality and the Christian Ideal' (Doran; \$1.75).

Africa and her Peoples, by Mr. F. Deaville Walker (Edinburgh House Press; 2s.), contains a series of vivid pen pictures of Africa and of the everyday life of her peoples—their homes, daily work, customs, and religious beliefs. It is intended to aid teachers and others in giving background for lessons on Africa. In this the writer has been highly successful. He has carefully selected facts and incidents from many parts of the continent, and placed them together so as to give a clear and true impression of the whole. It is a book fitted to interest the general reader and to encourage all who are working for the uplift of the African people.

We cannot have too many essays in popular apologetics, especially of the kind that are directed to the address of the friendly outsider. This may be said to describe the aim and the general character of a new volume of essays on religious subjects, *Yesterday and To-day*, by Mr. Conrad A. Skinner, M.A. (Epworth Press; 3s. 6d. net). The essays are 'modern' in their point of view, which is to say they are undogmatic, but they are positive and frequently enlightening. The subjects discussed are Authority, The Kingdom, Guidance,

Salvation, Death, and The Way. Salvation, to take an instance, is expounded under four heads: its nature ('character'), its price, its process, and its supreme meaning, the Cross. A sentence on this last subject will reveal the breadth of the writer's standpoint: 'No one, even by the most diligent and astute manipulation, will produce a coherent theory which would satisfactorily include all the great statements of the New Testament and yet bear the light of the divine simplicity of the story of the Prodigal Son.'

The General Secretary of the Methodist Young People's Department of New South Wales, Mr. Harold Wheen, has published a volume of Outline Addresses for Boys and Girls (Epworth Press; 3s. net). He gets his title from Oliver Wendell Holmes' advice to allow our 'thought sprinklers' to play upon the dusty roads of life. He has successfully used these *Thought Sprinklers* himself, and they should prove useful to any one who has to teach in a Sunday School or Guild.

The Theology of Tertullian, by the Rev. Robert E. Roberts, D.D. (Epworth Press; 10s. 6d. net), is a thesis approved for the degree of Doctor of Divinity in the University of London. It may be said at once that it is an exceedingly able and thorough piece of work. The writer has mastered all the relevant literature, and worked over his subject in the most patient and painstaking way. He justly remarks that while much has been written about Tertullian, there has been no recent attempt to deal in a systematic way with his work as a whole. This book will go a long way towards filling the gap. In the first part of the volume the relation of Tertullian to earlier writers is dealt with, and his career, in its influence on the development of his theology, is carefully traced. There is an exhaustive chapter on his attitude to Greek philosophy. The latter part of the volume deals systematically with his doctrine of God, his teaching on man and sin, on Christ, on the Church and the Sacraments, Eschatology, and Ethics. It is a contribution of real value to historical theology, and ought to take its place as a standard work on the subject of which it treats.

For a Three Years' Course of Sermons, by Mr. Alfred T. Fryer, A.K.C. (Faith Press; 4s. 6d.), consists of brief notes to aid preparation. The

subjects chosen follow the course of the Christian Year, and such teaching as is given bears distinctively the impress of the Church of England. The notes, brief as they are, are perhaps overloaded with references, though it must be admitted that these references are to the best modern theological literature. This makes the book somewhat unattractive reading, but much thought has been spent on the compilation, and probably there are many preachers who will find it extremely useful.

A new book by the author of 'The Reality of Jesus' will be welcomed. *The Imprisoned Splendour: A Study in Human Values*, by Mr. J. H. Chambers Macaulay, M.A. (Hodder & Stoughton; 7s. 6d. net), is a series of discursive essays on the essentials of religion. The aim of the writer might be described as an effort to help men to trust God, to believe in man, and to recognize a Divine purpose in events. This 'splendour' is hidden, but faith can unveil it or set it free. It is in human values we can read the glory of God, for it is in human contacts and in a *history* of life that God reaches us. But it is through Christ supremely, and the life hidden with Him in God, that man can reach the good designed for him. These things are eloquently expounded in this handsome book. It is perhaps a little too eloquent, but it moves on a high level, and deals worthily with great themes.

The story of a great pioneer can never cease to be fascinating or anything but momentous. And of all pioneers *William Carey*, whose life and achievements form the subject of a new volume in the 'Master Missionary Series,' is one of the greatest. The writer of this new missionary biography, the Rev. J. H. Morrison, M.A., has proved his adequacy for the task by his previous fine books, one of which, 'On the Trail of the Pioneers,' ought to be a classic, and he has added to his successes by this new contribution. The story is familiar, but Mr. Morrison has refreshed the commonplace by the mastery he shows of his materials, and by the vividly striking and 'popular' way in which he presents it. The titles of his divisions are attractive; the titles of his chapters are fascinating. Here is a fine book for the adolescent youth who is attracted by the heroic (Hodder & Stoughton; 3s. 6d. net).

Of the writing of lectures on preaching there is

no end. Meantime we have the Warrack Lectures for 1923-24 under the title of *In Quest of Reality*, by the Rev. James Reid, M.A. (Hodder & Stoughton; 5s. net), and it must be confessed that the volume makes fascinating reading. The lecturer has succeeded in giving freshness to a much worn theme by stamping every part of it with his own personality. His plea is for reality in the preacher's thought, in his use of language, in his delivery, above all in his own inner life. This is really a heart-searching book for ministers.

The Rev. W. Justin Evans, who was for thirty-eight years a minister of the Congregational Church, was much loved by his friends. Two of them, the Rev. Henry Harries, M.A., and the Rev. G. Beesley Austin, have written appreciations of him. These appreciations, along with a number of his sermons and lectures, have been published by Messrs. Hodder & Stoughton with the title *Possessing our Possessions* (6s. net). The sermons and lectures are marked by soundness of doctrine and simplicity of utterance.

Life on the Uplands, by Mr. John Freeman, was first issued in 1907. It has been out of print for fifteen years, but it has been re-issued in a revised and enlarged edition (Hodder & Stoughton; 3s. 6d. net). It is a devotional commentary on the twenty-third Psalm, and it has in no way lost value in the passing of the years. It shows very considerable spiritual sympathy, and the thought is expressed with directness.

Every week 'Philemon' gives a five-minutes' item in the programme of '2 LO.' *From My Window* the items are called, and it is with this title that they have been published (Hodder & Stoughton; 3s. 6d. net). 'Philemon' sits at his window and looks out at life, clearly, but with some humour, and in a kindly way. So there are chapters on Utopias; The Art of Kindliness; Can We Change Ourselves? The Meaning of the Cross; Freedom; and others.

The Intention of His Soul, by the Rev. Hubert L. Simpson, M.A., was first published in 1920. Since that date seven editions have been required. The present and eighth edition is published at the very reasonable price of 3s. 6d. net by Messrs. Hodder & Stoughton.

In *Quo Tendimus?* (Hodder & Stoughton; 2s. 6d. net), which is a primary charge delivered to his clergy in November last, Bishop Henson pronounces with his customary liveliness and incisiveness on some of the important questions of the hour, notably on the effect of the Enabling Act, and on 'Copec' which he criticizes severely, as he also does in the singularly suggestive sermon which closes the book, on the text, 'It seemed good to the Holy Ghost and to us.' The Bishop has little faith in the power of Conferences, even of the most earnest Christian men, to settle the infinitely complex economic, social, and international problems that baffle the world to-day. The gospel does not furnish us with ready-made solutions: its business is to create Christian personalities. Incidentally the Bishop deals severe castigation to the Prohibitionists, but not in a way which is in the least likely to convict the convinced. The addresses are the expression of an earnest, powerful, and courageous mind.

Messrs. Hodder & Stoughton have issued a new edition of Professor Hugh Black's *Culture and Restraint*. The binding is handsome and the whole get-up of the book attractive (10s. 6d. net).

The preface to the fourth edition of the Rev. John S. Carroll's *Exiles of Eternity* (Hodder & Stoughton; 15s. net) has been written by his daughter. It will be remembered that Dr. Carroll died at the end of last year. This exposition, canto by canto, of Dante's *Inferno*, first appeared in 1903, and it is difficult to think that it will ever be superseded.

A third edition of Dean Inge's *Personal Idealism and Mysticism* has been issued (Longmans; 5s. net). It represents the Paddock Lectures for 1906, of which the first edition appeared in 1907. Dean Inge, in the preface, says: 'I chose, not very happily, the name "Personal Idealism" for the school of thought against which these Lectures were directed. . . . The deliberate acceptance of irrationalism, against which I protested eighteen years ago, has proceeded further since I wrote. Its fruits are, on one side, the vogue of mental and physical therapeutics by make-believe, the "bluffing" of nature so popular in America, and on another a rather hollow Catholic revival, without the robust belief in objective miracle by

which genuine Catholicism tries to bridge the gulf between the natural and the spiritual.'

A really useful book has been written by Mr. W. H. Boulton on *Babylon, Assyria, and Israel* (Sampson Low; 2s. 6d. net). It is a brief résumé of the history of these countries as recorded in the Bible and the cuneiform inscriptions, and it contains eight helpful illustrations and three maps. An occasional remark which shows that the writer is not much in sympathy with modern Biblical criticism in no way mars the essential value of the book, which is all the more useful for the ordinary reader inasmuch as it touches upon Babylon and Assyria chiefly at the points where these countries were in contact with Israel. One grave defect of the book is that there is hardly a date in it from beginning to end. As the great personages pass before us, we get no idea whether they belong to one century or another. This defect should be remedied, at least by an appended table of dates, in the second edition.

In Greek Philosophy it is a question to what extent Plato is expressing his own final views, and how far he is concerned with preserving the memory of Socrates. Still more uncertain is the relationship of Aristotle to Platonism. The works that Aristotle published all disappeared, and only portions of them have been reconstructed. What we have been familiar with as his writings are only notes for his lectures, and they lay concealed for centuries. So far as our most recent additions to knowledge take us, clear guidance on the difficult problems involved is afforded in *Aristotle*, a lecture by that competent classicist and philosopher, Mr. John Burnet. It was published in the 'Proceedings of the British Academy,' and is now issued separately on its behalf by Mr. Humphrey Milford at 1s. net.

If anything could increase our admiration for the genius of Wellhausen, it would be the book entitled *Away from Wellhausen*, by Martin Kegel, Ph.D., which has been translated by Marian Nolloth (Murray; 2s. 6d. net). It is an attack on Wellhausen's brilliant reconstruction of Old Testament history as controlled by the 'illusory dogma of an ascending development'; and particularly on his strictures against the ecclesiastically-minded writers of the post-exilic age. It is amusing to learn that this great and epoch-making scholar has

'not by any means bestowed the requisite attention upon textual criticism,' though common honesty obliges Dr. Kegel to acknowledge Wellhausen's 'critical acumen,' his 'real services to Old Testament scholarship,' and the justice of much of his criticism of Chronicles. The writer makes much play with the contentions of Dahse: has he never heard of Dr. Skinner's convincing reply?

The Adult School Lesson Handbook for 1925 has just reached us. It bears the title *The Search* (National Adult School Union; 1s. 3d. net). The lessons are on certain great topics, Jesus the Revealer, Friendships of Common Life, Truth-Seeking, Who is my Neighbour? Making Choice, The Power of Love, Fundamentals. These cover a sufficiently large ground. They are well subdivided, and the lesson notes are (as usual) skilfully compiled and adequate. We have examined several of these handbooks, and the impression steadily grows, not only of the importance of the movement represented, but of the competence of those who are directing it. This syllabus, both in its construction and exposition, reveals this competence in a satisfactory manner.

A remarkably able, suggestive, and at the same time edifying book on the Lord's Supper is *Communion and Fellowship*, by the Very Rev. R. O. P. Taylor, Provost of Cumbrae Cathedral (Nisbet; 4s. 6d. net). A mere description of the method of the book would not do justice to its contents. Mr. Taylor goes through the Communion Office stage by stage and endeavours to elicit what *experience* comes to the reverent communicant. This is the scaffolding, but the building itself is a quite beautiful and noble one. Every line bears the stamp of sincerity and reserve, but it also reveals a mind extraordinarily sensitive and devout, and a quite unusual ability and intellectual resource. It has been an unalloyed pleasure and profit to read these chapters, and the Bishop of Edinburgh's prefatory note of commendation errs only in the modesty of its praise.

Here is a full, a beautiful, a moving book. *The Making of Modern India*, by the Rev. Nicol Macnicol, M.A., D.Litt. (Oxford University Press; 7s. 6d. net), is a fascinating subject. For few eyes surely these days but must turn at times to look musingly at the strange chaos of happenings in that mysteri-

ous land. And hardly anybody has a better claim to write it than Dr. Macnicol, with his knowledge, his sympathy, his literary art. There are pages that transport one bodily to some lonely village, drowsing in its immemorial ways, with the grunting cattle moving past as they have done for untold ages; yet there too it seems the strange new powers are stirring, are at work. And there are studies of keen insight of the leading figures on the stage, statesmen like Tilak and Gandhi, saints like Rām Mohun Roy and Devendranath Tagore: and musings over the long line of European influences, mighty Western empires, that have blown across the land, and passed like shadows. Is ours, too, to vanish? Our author is not very hopeful. India, he tells us, does not see she is protected; but knows with a horrid certainty she is not being fed. Here, too, are a first-hand intimacy with the literatures (an interesting chapter deals with the big place that, from the dimmest times, women have held in them) and surefooted guidance through the wild whirl of Indian religions, so confusing to us Westerners; from the oldest, all moonlight and dreaming, as he says, to the modern Samajēs, and the lack as yet of much real Indian Christian theology, for which he waits somewhat impatiently, and not least a wonderful picture of those twin passions of the peoples down the ages, their homesickness for God, their yearning to be lost in Him, the Alone with the Alone; and their longing for fellowship and love, which they have never really coalesced into a perfect whole. Much of the book consists of papers gathered together from 'The Hibbert Journal,' 'The Times' (Empire Number), 'The Contemporary,' and the like. But some of it, the best of it, that most impressive chapter 'Hinduism and the Way to God,' is new.

Countless legends have gathered round the name of Solomon in many lands and literatures. They are even in circulation to this day in the form of oral tradition; and to those who are curious in such matters, Mr. St. John D. Seymour, B.D., Litt.D., M.R.I.A., has rendered a valuable service by putting together a 'representative collection' of them gathered from many widely scattered sources. *The Tales of King Solomon* (Oxford University Press; 7s. 6d. net), which deal with his wisdom, his power, his magnificence, his magic carpet, the Queen of Sheba, etc., are many of them grotesque enough, but they have all the fascinating

glamour and the unbridled imagination of the Orient. They have many points of contact with Muhammadan as well as with Jewish tradition. In their irresponsible attitude to history and experience they recall the Arabian Nights. The book, which is adorned with several very curious coloured illustrations, will appeal to all students of legend.

A third edition has been issued of *The Radiant Morn*, by Mr. A. T. Schofield, M.D. (Pickering & Inglis; 2s. net). It is a persuasive plea for a healthy and radiant Christian life, written by one who, as a Harley Street doctor, has devoted his life to the healing of the bodies and minds as well as the souls of men. His theology may be indicated by saying that he has long been a familiar figure at the Keswick Convention.

The Leading Themes of the Gospel of John, by Mr. W. E. Vine, M.A. (Pickering & Inglis; 2s. net), consists of a series of papers originally written for 'The Witness,' 'with a view to presenting for Bible students the chief subjects which run through the Gospel of John.' The ten chapters are of the nature of Bible readings, which aim at showing how these chief subjects are woven into the whole texture of the Gospel. The work is done with care and competence, and, above all, with reverent devotion to the living Christ.

A Portraiture of Christ, by the Rev. Bernard Herklots, M.A. (R.T.S.; 7s. 6d. net), is a devout study of some of the leading features of our Saviour's earthly life. The writer makes 'no pretence to scholarship or wide reading.' He feels that recent writers have been so eager to stress the humanity of Christ as to detract somewhat from His Deity, and his design is to readjust the balance. In thirty-five short chapters he deals not only with the great themes, but also with such topics as The Orientalism of Christ, The Wit of Christ, The Patriotism of Christ. There is no subtle psychological analysis or profound speculation. All is simple and readable, and, it must be added, most refreshing and helpful.

A whole-hearted and thoroughgoing defence of the orthodox position on doctrine and on Scripture may be found in *Ego Sum: A Study of Some Aspects of the Logic of Personality*, by Mr. Arthur C.

Bruce (R.T.S.; 6s. net). The book is not (as the title would seem to indicate) an essay in philosophy, but a piece of earnest religious apologetic cast in a semi-philosophical mode. The author is a strenuous and earnest thinker, and, if he maintains all the traditional positions (even that of the strictly verbal inspiration of Scripture), he is none the less to be welcomed on that account. The Fundamentalist position lacks intelligent apologists, and here at least is one. There is much in the book with which all could agree, and we are grateful for what edifies and stimulates us, as (we understand) its substance has satisfied young and inquiring minds before it was reduced to writing.

A devotional commentary has to steer its way carefully between the Scylla and Charybdis of erudite exposition and homiletic twaddle. This is not easy, but it has been done by the Rev. H. Elvet Lewis, M.A., in his *Devotional Commentary on The Book of the Prophet Jeremiah* (R.T.S.; 3s. 6d. net). It rests upon a sound acquaintance with the work of scholars such as Dr. Peake and Sir George Adam Smith, and all the time it keeps in view the historical background: it is also enlivened by helpful allusions to Dante, Pascal, and other literature relevant to the things of the spirit. Every chapter closes with an Application and a Supplication, which is a devotional expression of the thought of the chapter. A thoroughly useful book for preachers who propose to deal with Jeremiah.

Under the somewhat unattractive title of *A Layman's Confession of Faith* (Revell; \$1.50), Mr. P. Whitwell Wilson has written a series of papers dealing with problems connected with the Christian faith. The book will hardly appeal to the serious student, and indeed many earnest souls would find it repellent, but it will undoubtedly make a strong appeal to the popular mind. Mr. Wilson is a journalist, and he writes in slashing journalistic style. He is sure of himself and of his faith; he makes his points with great clearness and drives them home with force. He never suffers the reader's interest to flag, and he can trounce the enemy to some purpose. For illustration take this on the Bible. 'What has alienated us from the Bible is not an intellectual difficulty over its contents, but the paramount claim of the automobile, the country club, and the making of money

to pay for these things. We are content, therefore, with an easier literature, and are much relieved in our minds when learned or pretentious persons tell us that the Bible has ceased to be trustworthy; is full of errors; and may now be discarded. That comforting theory sets us free for golf on Sunday; and, as we tramp around the links, we thoroughly approve of the latest scholarship. It is a most happy release from reverence to God and service to man. And the sequel for society—for the nation—for mankind? One wonders!

The position of Mr. W. Jennings Bryan in regard to matters touching the Christian faith is well known on both sides of the Atlantic. A man of the highest Christian character, a teacher of the people gifted with golden eloquence, he is an out-and-out antagonist of evolution and of Biblical criticism. In *Seven Questions in Dispute* (Revell; \$1.25) he has issued a re-statement of his views. To him the Bible is 'either true or false; it is either the Word of God or the work of man.' He would really refuse the Christian name to all who do not accept the theory of plenary inspiration. While professing not to interfere with liberty of conscience or liberty of speech, he maintains that 'teachers in the public schools must teach what the taxpayers desire taught—the hand that writes the pay check rules the school.' One reads this book with a certain admiration mingled with despair. Not by such means as these will the cause of God and truth be advanced. Surely when Christians differ there should be sympathy and conciliation and an earnest endeavour to reach a mutual understanding. But Mr. Bryan is all for clearing the ring for the big fight and the knock-out blow.

The Last of my Race, by Mr. J. Lionel Tayler, M.R.C.S. (Ruddock & Sons, Lincoln; 2s. 6d. net), is a dream of the future which should satisfy the boldest lover of Utopias. The future dreamed of is dated 501,930 A.D., when the last survivor of the present *genus homo* wakens up to find that the true *homo sapiens* who superseded him has been domesticated by a still higher race, as we now domesticate the dog. Naturally the breath of the unhappy survivor is somewhat taken away, and that may account for the fact that his sketch of the conditions in the new age is very slight and unconvincing. It is a book which may pleasantly

while away an idle hour if not taken seriously, otherwise it would be a nightmare.

How is the ordinary layman to understand and appreciate the letters of St. Paul? There is no doubt that the more you know of St. Paul the more you not only appreciate him but love him. This feeling of profound admiration grows with the years. But it comes only with knowledge, and there are many hurdles to surmount in this course. We need an apparatus of information of all kinds. And this has been supplied in a marvelously effective fashion in *The Letters of Paul the Apostle*, by Mr. Henry Coates, F.S.A.Scot. (Scott; 3s. 6d. net). Just because the author is a layman he has set down many things that the professional scholar would omit as elementary. They are elementary to him but not to the beginner. It may be said without exaggeration that most of the things we ought to know as we approach the letters, if we are really to understand them, are to be found in this admirable volume. It is about as good a popular introduction to the whole Pauline literature as one is likely to find anywhere. It is to be strongly recommended to Bible Class teachers.

Mr. Harold M. Wiener, M.A., LL.B., has long been before us as a critic of the current 'critical' views of the Pentateuch; it is a pleasure to welcome him now in the capacity of historian. In *Early Hebrew History* (Scott; 5s. net) he presents three interesting essays on 'Some Factors in Early Hebrew History,' 'The Law of Change in the Bible,' and 'The Biblical Doctrines of Joint, Hereditary, and Individual Responsibility,' essays which set some old facts in a new or, at any rate, a vivid light. The first essay is a suggestive discussion on the centrifugal quality of early Hebrew history, encouraged by the configuration of the country, by tribalism, and by the oppressive policy of Solomon, and checked to some extent by the obligation to unity imposed by foreign aggression. The second shows that Hebrew law was not the fixed thing it is often supposed to be, but was inherently capable of modification. The third traces the history, within the Old Testament, of the idea of responsibility. Much of what Mr. Wiener says, however, in the second essay, is more intelligible on the basis of the 'critical' reconstruction of the Old Testament. And Mr. Wiener can deal as freely as the 'critics' with the sources when he

pleases. More than once he tells us that the materials must be 'very thoroughly and critically' sifted. Useful as this book is, Mr. Wiener's work will be more useful and convincing still when he is more sympathetically disposed to the 'very thorough and critical' sifting of the sources effected by the critics from whom he differs.

The Psalms will probably continue to tempt translators to the end of time, and they have tempted Mr. W. J. Cooke to a new metrical paraphrase which he has entitled *Israel's Songs and Meditations* (R. Seed & Sons, Preston; 3s. net). They come endorsed with the approval of some distinguished Old Testament scholars, and they are worthy of it. The stanzas are usually in the form 8.7.8.7, but they vary with the sentiment of each psalm. Both the rhythm and the rhyme are well handled, and the rhyme in particular has nothing of the helplessness and caprice which too often characterize translations of the Psalms. The following quotations will illustrate Mr. Cooke's method and the measure of success he has attained:

Lord! let me know how frail I am!
 How brief my mortal span!
 To Thee, for endless years the same,
 How vain at best is man! (39^{4c}).
 Has the Lord forgot His own
 That His grace no more is shown?
 Will His anger ever burn?
 His compassions ne'er return? (77⁹).
 Thou shalt not fear alarm by night,
 Nor treacherous arrow's flight by day.
 No stalking plague at eve shall fright,
 No noontide pest make thee his prey (91^{5b}).

Poetry and Science, by Mr. Oliver C. de C. Ellis, M.Sc., Ph.D. (Sherratt & Hughes; 3s. 6d. net), contains also, according to the sub-title, 'other essays in prose, together with a prelude, an interlude, and an envoy.' Dr. Ellis is already known as a master of strong, tense diction with a gift of poetic imagination. These essays fully sustain his reputation. The more serious part of the book, dealing with Poetry and Science, Poetry and Artifice, Poetry and Religion, is marked with freshness and originality of thought, clothed in language of rare fitness and beauty. An interesting essay is devoted to suggestions for a system of scansion of English by the use of musical notation. The

student of poetry will find here a rich harvest for his ingathering.

An enterprise that has our hearty blessing has been undertaken (and single-handed too!) by Lord Tavistock. He thinks the burning need of the present day is a book that will tell the ordinary uneducated man what Christianity really is, and will present the Gospels in language he can understand. And so the author has written a book which, in a series of brief chapters, answers such questions as these: What is the Bible? Is it all true? Was Christ the Son of God? Why did Christ die on the Cross? Why did not God stop the War? Where did Evil come from? Have we Power of Choice? What is a Soul? What is a Christian? and many others—in short, just the questions an ordinary man asks. The author is no obscurantist. He is not 'orthodox,' but he is sound on the big things. In fact, he is sound on most things. The ordinary man could not put himself in better hands. Following these chapters is a new translation of the four Gospels. The appearance of the book is unattractive, and its title *The Road to Real Success* (Simpkin) is quite wrong, but the book itself is all right.

In two handsome volumes the Dean of Durham has issued the Latin text of Augustine's 'City of God,' with an introduction, explanatory notes, and valuable appendices—*S. Aurelii Augustini—De Civitate Dei*, by the Rev. J. E. C. Weldon, D.D. (S.P.C.K.; 42s. net). The text is very carefully edited, and the notes are scholarly and helpful. The introduction sets forth admirably the circumstances under which Augustine wrote, and gives a concise but adequate summary of the contents. The appendices form a series of learned and informative essays on Augustine's conception of the City of God; his literary style; the Church and the State; Augustine's theory of sacrifice; his statement of the Incarnation; his view of miracles, of prophecy, and of the Church; his use of the text of Scripture. *Libre* in large capitals for *Liber* (title-page of book i.) is a blemish in what is likely to be a standard work.

The Concise Guide to the 1925 Lessons in the Intermediate Course of the British Graded Lessons and the International (Uniform) Course, written by Mr. Ernest H. Hayes, and published by 'Teachers

and Taught' at 3s. 6d. net, has just been issued, and should certainly be in the hands of all teachers of these lessons. *The Concise Guide* is so well known and its methods so widely appreciated that we may content ourselves with noting its appearance and saying that the present issue is as good as (or better than) its predecessors. It is full of illustrative material, and it is inspired by wide teaching experience and the best teaching methods.

Another of the excellent series of lesson books for primary departments, published by the University of Chicago Press, is *Stories of Shepherd Life*, by Elizabeth Miller Lobingier (\$1.50). These books are issued under the superintendence of skilled educationists, and are written by experts in each department. The present book is based on the life-activities of the early Hebrew shepherds, and illustrates their primitive virtues—hospitality, kindness to animals, gentleness, and so on. These virtues are allowed to teach themselves. The Biblical material is used indirectly, and the children are given opportunity for all kinds of expression work. An envelope with the necessary materials can be purchased quite cheaply. Each lesson is discussed and analysed and taught in detail. There are illustrations and hints for further reading. In short, here is the apparatus which a good teacher can use freely and mould as he or she desires. It is a most suggestive experiment in the employment of the Bible and simple life-experience to illustrate each other.

The Principles of Preaching, by Professor Ozora S. Davis (University of Chicago Press; \$2.50), is purely a text-book. It illustrates what has become in recent years a marked tendency in certain American publications, the tendency to treat students as schoolboys. In the case before us eight sermons by great preachers are chosen for analysis, the pupils are minutely instructed to provide themselves with work-sheets, and are guided through the analysis of the sermons according to a fixed and mechanical plan. As the result

of this they are supposed to be provided with a mass of material from which, by a process of inductive reasoning, they may attain to a knowledge of the principles of preaching. The most valuable part of the book is the eight sermons, which can be read with pleasure and profit.

An English translation of Franz Pfeiffer's standard collection of the works of Eckhart 'from whom God nothing hid,' has been long wanting. It appeared in 1857 and only now is it translated—*Meister Eckhart by Franz Pfeiffer, Translation with some Omissions and Additions*, by C. de B. Evans (Watkins; 20s.). The translation is well done, although we dislike the use of 'ghostly' for 'spiritual' on p. 417. The omissions and additions are not numerous and are all justifiable. Eckhart is not easy to read, nor always simple to understand. His writings are a mine from which with toil rare gems may be dug. It is worth while to dig.

The fourth volume of *The Annual of the American Schools of Oriental Research*, edited by Professor B. W. Bacon (Yale University Press), and dealing with 1922-23, gives the report on the excavations and results at Tell-el-Fûl (Gibeah of Saul) by the director of the School in Jerusalem, Mr. W. E. Albright. It is a handsome volume and full of interest. One chapter is devoted to a description of the site and its environs, a second to the excavations, a third to the results in detail, a fourth to the identification of the site with Gibeah, and a fifth to a history of Gibeah from all sources. Eight appendices deal with important matters raised in the investigation. Fifty-five pages are occupied with the story proper, thirty-four with photographs and plates, and seventy with the appendices. The discussions are vitally important for the topography of Central Palestine. They are conducted here with so much interest that one is fascinated as one reads. This report must not be missed by those interested in the progress of Palestinian research.

Marana tha.

BY THE REVEREND J. G. SIMPSON, D.D., CANON OF ST. PAUL'S.

'The Lord near.'—Ph 4⁵.

If you look in your Bible for the words *Marana tha*, at the place from which I have just cited their English equivalent, you will fail to find them. They do occur in another of St. Paul's letters, at the end of the First Epistle to the Corinthians, where it is probable that nine out of ten people, who discover them, take them as part of a cabalistic curse pronounced by the apostle on the unbeliever. 'If any man loveth not the Lord, let him be anathema. Marana tha.'

There is a text in the Galatians in which the disappointed preacher is thought to damn his successful rivals with the word anathema. 'If any man proclaim unto you any gospel other than that which you received'—that is, if he does not agree with me, Paul—'let him be anathema.' In other words, 'Let him be damned.'

In his correspondence with the folk at Corinth, whom he has found every whit as plaguey as those to whom in a very bad temper he has just dashed off Galatians, he goes one better, rolling out a second combination of syllables, as if to make assurance doubly sure. If anathema is an oath, *anathema maranatha* is a big one, a missile of reinforced concrete with which to assail the heretic and misbeliever.

But this is quite wrong. And the use of the second of the two phrases in a context of entirely different import will make it plain. We miss the true significance, because in Corinthians St. Paul has left the words in the original tongue, while in Philippians he translates it by the words, 'The Lord near.' So in our English Bible it looks as though we had a statement of the apostle's own: 'The Lord is at hand.' But let us read the passage, as we ought to hear it, or at least to think of it.

'Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known to all men. Marana tha.'

What, then, is *Marana tha*? We have not gathered all we know about it when we have examined these two passages from St. Paul. In the New Testament it does not occur again. But there is a famous document carrying us back into the circle of those congregations of Hebrew Christians

which owed little or nothing to the teaching of the apostle of the Gentiles, and which exhibits rather the opposite pole of thought and feeling expressed in the General Epistle of James. It is called the Teaching of the Apostles. How important it was considered may be shown, not only by the fact that much of its contents reappears in other ancient writings, but by its citation late in the second century, as though it were part of the sacred Scriptures themselves. It ends with a strong anticipation of the Second Coming of the Lord. And it contains a prayer for use in the eucharistic worship of the Christian assemblies older than the most venerable of our liturgies. 'We give thanks to thee, Holy Father,' it begins, 'for thy holy Name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known to us by Jesus thy Servant: to thee be the glory for ever.' So the prayer opens. And thus it ends, 'Marana tha. Amen.'

Even if other evidence were wanting, the words *Marana tha* alone, in this form of public prayer, would carry us at once into the atmosphere of that Palestinian church of the apostles which was already worshipping the Lord Christ before the Hellenistic Paul had begun to formulate his own experience of the exalted Nazarene. It is warm with the faith, the hope, the love of those Hebrew Christians who gave the right hand of fellowship to the man of Tarsus. For *Marana tha* is not Greek but Aramaic. That is why it must not be translated with the context in which it occurs, like a French phrase in an English book. It belongs to the language of the Palestinian Jews, the mother-tongue of Jesus. Like *Abba*, which from the same source passed into the usage of the fellowship, because it represented that experience of the Divine Fatherhood which radiated from Jesus to the members of His body, *Marana tha* became a watchword of the Christian communities, because it sounded the note of expectation which is part of the great chord of Christian faith, arousing the zeal and creating the patience which alike distinguish the Christian character.

Not only is this great watchword uttered by St. Paul, once in the original, and once in a recogniz-

able translation. Its echoes reverberate throughout the New Testament. It is as clear as anything can be that, far from being a misguided hope, destined to disappear with the inevitable lapse of years, which thus embedded itself in the life and worship of the Church, it belongs to the very structure of the catholic and apostolic experience of the Risen Christ. However little succeeding ages may have been able to apprehend its moral and religious import, no Christian creed ever was, or indeed ever could be, constructed without it. No celebration of Holy Communion has failed to anticipate its glad realization. At the Lord's Table we commemorate a finished work; we have fellowship with a present Saviour; we are the heralds of a coming King.

There are thus three elements in the primitive proclamation of the gospel as it is reflected for us in authentic outline in the Book of Acts, and as it appears in the witness of the Resurrection given by Peter and his company in the power of the Pentecostal Spirit. It was the expression of that faith centred in the personality of Jesus which was born in the Easter experiences of the Sepulchre and the Upper Room. All that had happened during the time that the Lord Jesus had gone out and in among them—His teaching, His example, His works of power, no longer discounted by the shameful death, but reinterpreted in the light of that Divine necessity of the Cross which sealed His prophetic message and closed His earthly labours—all this, the story of that life and death, was at once invested with present and powerful values for those whose faith fastened upon Jesus risen from the dead as the exalted, ever-living, and eternal Christ. It was this Jesus, who was crucified, that had been exalted to be a Prince and a Saviour.

And this same Jesus, so the first Christians believed, so the earliest preachers published, so the Church of all ages, now with a formal acquiescence, now with a fuller conviction of its meaning, has continued to affirm, was ordained to be the Judge of the living and the dead. And this, not because those, who so proclaimed Him, expected the Lord, whom they worshipped, to fulfil the crude and narrow hopes gathered about the person of Messiah in the fantastic speculations of Jewish apocalypse; but because the exalted Saviour of the Christian experience possessed an eternal and universal significance. The risen Jesus is an absolute personality, who lives and moves and has His being in the real, the ultimate, the eternal. There can be no

separation between our thoughts of God and our thoughts of Him.

Such was the experience which the first preachers of the gospel attempted to indicate, when, addressing their Jewish kinsfolk, they said 'Jesus is Messiah,' just as the author of the Fourth Gospel seeks to carry it to the minds of a yet wider circle of his contemporaries by the employment of a term current in the society to which he appeals, when he affirms that Jesus is the Word of God. In each case it is the experience and not the origin of the language used which determines its Christian connotation. Even in the New Testament itself, what was originally an official title of the King for whom Israel waited—Messiah or Christ—is barely distinguishable from a proper name of Jesus. And, as all subsequent ages have used it, Christ is nothing else. It is absorbed in something altogether vaster than the ideas of Hebrew apocalypse, which are nothing more than symbols of reality to the children of the Resurrection.

And, if this is true of Messiah King Himself, it is true also of the pageantry with which in the symbolism of apocalypse His coming in the Kingdom is to be heralded and attended. The trump, the clouds, the myriads of angels, the holy ones in their tens of thousands, the gathering of the elect from the four winds, the rending of tombs, the throne, the assize of the nations—all these, familiar to students of the old Jewish apocalypses, are, as we know, repeated in the New Testament in relation to the Second Coming of the Lord. They have furnished the imagination of Christendom, unable to appreciate the symbolism, with that picture of the Day of Judgment which has, perhaps, done more than anything else to banish the joyful hope of His appearing, that sustained the patience of the saints who cried *Marana tha*.

Now I will not venture to speculate how far a mind like that of St. Paul, for example, nurtured in the hopes and expectations of His Jewish forbears, was able to detach itself from the imagery in which even the higher hope of the Christian fellowship almost inevitably clothed itself. There were, as we know, not a few Christians in the succeeding age who lost themselves in barren and extravagant fancies of a millennial reign, which carried them far beyond the limits of the language actually employed by Scripture. There were members even of the apostolic brotherhoods who made the approach of the Day of the Lord an excuse for para-

sitic idleness. And, if St. Paul's personal abstention from married life was directed as much by the call of his missionary labours as by what he supposed to be the imminence of the End, the advice he offers to others is dictated by the consideration that the time is short. I am quite prepared to believe that men and women, who stood so near to the tremendous facts of the gospel story, as did the Christians of the Apostolic Age, were mistaken in their view of the immediacy of the Second Advent.

But, if you tell me that the teaching itself was bound up with this misapprehension, then I shall answer that you have entirely failed to grasp the essential character of Christianity, and to take account of the plain evidence of the New Testament. For Christianity, like all real things, is rooted in the ethical groundwork of the universe and broad-based upon the moral government of God. And the hope of a returning Saviour reposes upon no predictions of the future near or far. It is part of the great faith, which in Christ rests on the reconciling purpose of the Eternal.

If there is anything in the teaching of Jesus Himself on this momentous subject, which caught the imagination of His hearers and reappeared in their expectation of the final manifestation of the risen and exalted Christ, it is the simile in which He likens His return to the coming of a thief. St. Paul has it. And the Revelation of St. John the Divine. And that strange writing, to which we modern Christians are tempted to assign too little importance, the Second Epistle of Peter. It is this last which reminds us that God, with whom a thousand years are as one day, is not slack concerning His promise, if, according to our narrow notions of time, the Master tarry long.

He may come at midnight. He may come at the crowing of the cock. He may not come till the morning dawns. God never visits but He surprises. And they, whom that Day should not overtake as a thief, are not those who know what hour the thief will come. They are the porter who is in his lodge; the servants who are fulfilling the work of the hour, the task of the moment; the household whose loins are girt and whose lamps are burning.

This is the word of the Lord Himself, and it finds its echo in the teaching of the apostles. 'The night is far spent, the day is at hand. Let us walk honestly.' 'Work with your own hands, that you may walk honestly.' The sturdy morality of its issues is the surest witness to the fact that the

assurance, on which it rests, is itself a great moral conviction.

But there is a word of Christ, the most remarkable and significant of all His utterances concerning His own Advent, which makes it clear that in the mind of the Saviour Himself the certainty of His coming was the assurance of faith and not the information of omniscience. 'Of that day and that hour,' He says, 'no man knows. The angels do not know. No, not even the Son.' It is the Father's secret.

Could anything be more impressive than a disclaimer like that? The Son does not know. He has said it. It is just the sort of statement, like the startling question we call the Fourth Word from the Cross, that would never have been attributed to Jesus if He had not actually made it. It has set people speculating, as we know, on the limitation of our Lord's knowledge, and how it may be reconciled with His divine claim. But that, I confess, is not what interests me. I accept Christ as God on the facts of His redeeming work, nor am I concerned to harmonize the facts with preconceived notions of divinity. No. What I see in such an affirmation as this, negative though its form be, is the Lord's unclouded consciousness of His own Sonship. He stands in an inalienable relation to the Father, the object of His love, the form of His manifestation, the mediator of His reconciling purpose. It was insight, conviction, faith, which even at that moment were driving Him forward to the shameful Cross, not as a martyrdom to be endured, but as a work to be accomplished. It was that same faith, that same unfaltering conviction of His own personality, that same insight into eternal reality, which assured Him, not of the day and hour, but of the certainty of His final revelation in glory.

And it was this, and not an interpretaion of the apocalyptic utterances of Jesus, the confusion of which as reported in the evangelic narrative, is the surest witness to the inadequacy of the human medium through which they have been transmitted, which made *Marana tha* as inseparable from the worship of Jesus as the communion of His Body and Blood and the Commemoration of His reconciling Death. Comes He at midnight? At cock-crow? In the morning? That is neither here nor there. He comes. On earth He is crucified. Ay, is still crucified after the Passion. 'His pale face on the Cross' still sees the sights of Golgotha in a

world of sin. But He is risen. He is exalted. Our life is hid with Christ in God. We are citizens of heaven. 'Behold he cometh with clouds, and every eye shall see him.'

This is the secret of what always seems to me the most amazing paradox on God's earth, the zeal of the Christian fellowship, renewing its youth from age to age in proclaiming the gospel to the whole creation. This is, no doubt, the marching orders of the Church. But it is only, by maintaining an unremitting propaganda that the Church lives at all. To those acquainted with the facts, Christian missions are, and never more so than in our own time, the romance of history.

The conversion of the whole earth is the wildest dream, contradicted by the experience of each successive generation. What greater irony than the thought of Christian Europe as the pledge of a regenerate world! Such a world as this has never had a place in the philosophy of Christians. Take the short view, prevalent in apostolic times. The apostles never inscribed upon their banner, 'The world for Christ in this generation.' Or take the long view, that many ages of evolution still await an infant race, on which some of our modern teachers insist as though it were, not a paralysing but an inspiring outlook. What compensation were a Christian community commensurate at some far distant date with the round globe itself for the millions who will have lived and died, to borrow the Pauline phrase, 'without God and without hope in the world!'

But the prospect the New Testament sets before us is more sombre still. 'When the Son of man cometh,' said Jesus, 'shall he find faith on the

earth?' The apparent pessimism lurking in this question is caught up by the apostolic writers, one after another. The Manchester view of progress has no justification in Christian thought. Nor has a world of perplexity, in which the sea and the waves roar and men's hearts fail for fear, any message of despair for those who have sounded the depth of Christian hope. The long distance evolutionism of the present day may be true. It is a subject on which I offer no opinion. But true or not true, it is irrelevant to the issues of the gospel. The only end of the world, of which we as Christians know anything, is the glorious appearing of our great God and Saviour—at midnight, at cock-crow, or in the morning.

That is the spirit of missions. At one time men may speak of saving souls from the fires of hell, at another of winning the world for God, at another of spreading a Christian civilization, at another of evoking from new nations fresh interpretations of the one Christ. None of these reasons is sufficient. None can explain that mighty impulse which rolls on through centuries of witness. It is the Advent hope of the Evangelical Prophet that inspires the preachers of the reconciling word, and makes their feet beautiful upon the mountains. 'In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God.'

'The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.'

'He that testifieth these things saith, Yea: I come quickly. Amen: Come, Lord Jesus. Marana tha!'

Recent Foreign Theology.

The Boehme Tercentenary.

ON the 17th of November 1624, Jacob Boehme (*Anglice*, Behmen) died in his fiftieth year. The last words of this 'inspired shoemaker,' whom Hegel called 'a man with a mighty mind,' were 'I go to-day to be with my Redeemer, and my King in Paradise.'

Reports of the Tercentenary celebrations at

Görlitz in Silesia, where Boehme lived and died, tell of the honour done to the memory of the man who, in his lifetime, was denounced as a fanatical heretic from the pulpit of the St. Peter's Church, silenced for seven years by the Town Council, and persecuted by his fellow-citizens. It is good to read of the Guild of Shoemakers, the civic dignitaries, and the Lutheran clergy joining with students of his philosophy in praise of a self-taught seer

whose influence on thinkers has been far-reaching and deep.

In the various appreciations of Boehme scanty reference is made to the numerous links which unite him to philosophers outside Germany. On the other hand, little notice has been taken of the Tercentenary in our journals. Yet, assuredly, Boehme was a citizen of the kingdom which has no frontiers. In the words of Evelyn Underhill, he has 'left his mark upon the history of Mysticism' as well as upon German philosophy. In the admirable survey of *Mysticism in English Literature*, by Caroline F. E. Spurgeon, a worthy place is given to this German mystic, and concerning him this comprehensive statement is made: 'In addition to completely subjugating the intellect of Law, he profoundly influenced Blake. He also affected Thomas Erskine of Linlathen, and through him Carlyle, J. W. Farquhar, F. D. Maurice, and others. Hegel, Schelling, and Schlegel are alike indebted to him, and through them, through his French disciple St. Martin, and through Coleridge—who was much attracted to him—some of his root-ideas returned again to England in the nineteenth century, thus preparing the way for a better understanding of mystical thought.'

In the addresses at Görlitz there was abundant evidence that Boehme has still ardent disciples who, undeterred by the obscurities of his style, are studying his writings in order that they may re-interpret his message to the modern mind. Foremost among these is Studienrat Felix Voigt, one of the selected speakers, who has also contributed an informing and discriminating article to *Die Christliche Welt*.

Boehme was wont to say, 'I have no books, but I have myself,' and Voigt recognizes that it is difficult to indicate with precision the sources of his teaching. Nevertheless, he was not isolated from the intellectual movements which stirred the minds of theologians during the first century of Protestantism. When Hess died in 1544 he was almost the last Catholic in Görlitz, but even from the Lutheran point of view the town was far from orthodox. As early as 1528, Kaspar Schwenkfeld had numerous and influential followers, many of whom became Boehme's disciples. About the same time there is a record of the suppression of Anabaptists in the neighbourhood, and of the presence of Rosicrucians. In the early part of the seventeenth century the first three Rectors of the

Gymnasium Augustum were accused of crypto-Calvinism. Against the same charge Boehme had to defend himself, for his Theodicee has affinities with the Calvinist doctrine of Predestination.

The powerful influence which Theophrastus Paracelsus exerted upon Boehme may possibly be due to the reading of his writings, but Voigt attaches greater importance to the fact that from 1560 onwards, there is evidence that friends of Boehme, especially Dr. Kober, Michael Kurtz, and Dr. Balthazar Walther had studied at Basle and returned with the ideas of the great Renaissance philosopher. Walther was a great traveller; he had spent six years in Arabia, Syria, and Egypt, searching diligently for the hidden wisdom; to his influence Voigt ascribes any resemblances in Boehme's writings to Gnostic, Neo-Platonic, and Origenistic ideas, as well as to the doctrines of the Pseudo-Dionysius Areopagita.

Critics of German poetry have given Silesia the second place of honour, next to Swabia. In Voigt's opinion it has greater claims to distinction on account of the religious and mystical temperament of its people. He gives the names of many mystics who sprang from this region in order that a correct idea may be formed of the mental and spiritual atmosphere in which Boehme grew up.

Voigt prefers to describe Boehme as a Theosoph, but his right to the well-worn name of Mystic is not questioned if the word is clearly defined. 'It is true that by means of direct mystical vision Boehme attained to the knowledge of God, but he differs from the Mystic, if the word is used in its narrower meaning, in that striving after the *unio mystica* was only a small part of his ideal aspirations. The real Mystic lives his life remote from nature, his tendency is towards the mortifying and nullifying of the senses in order that God may take full possession of the great emptiness thus created.' On the contrary, the Cosmos is an integral part of Boehme's thought-domain; to him it is the living garment of the Godhead. His purpose, therefore, is to contemplate, and to endeavour to comprehend, the mystery of Nature *sub specie eternitatis*. Hence students of Boehme are urged to remember the connexion of modern Theosophy with the new world-consciousness that has arisen since the fifteenth century, that is to say, since the decay of mediæval Mysticism. With the true mystical idea of God as an eternal, infinite, incomprehensible Unity—the *mysterium magnum*—Boehme com-

bines the conception of God as Will, thus advancing from the position of Master Eckhardt to that of Goethe.

Voigt warmly commends the Memorial volume by R. Jecht, a speaker at the Festival banquet, who has charge of the town archives, and having searched them has been able to give a graphic description of Boehme and his contemporaries as well as of Görlitz in his time. The picture is not one of which a present-day inhabitant of the town can be proud, but it is guaranteed as 'authentic and no phantasy.' Exception is taken to the views expressed by Paul Deussen in his recently published work—already in its third edition—because it summarizes and labels Boehme's philosophy as 'Dualistic Pantheism.' Voigt acknowledges that in the *Aurora*—Boehme's earliest work,—there are passages which support Deussen's interpretation; but he maintains that in the later writings there is a remarkable advance both in quality of thought and in clarity of expression, the result being that the ultimate conclusions sometimes contradict earlier opinions.

Concerning the relation of God to Nature, Boehme did, undoubtedly, hold different views at different times. Towards the close of his life (April 1624) he made this plain declaration: 'Nature is only an instrument in the hands of God. . . . Nature is not to be identified with God, who is immanent in Nature.' Basing his judgment on Boehme's riper utterances, Voigt concludes that if any philosophical term is to be used, Pantheism accurately describes his teaching concerning God and Nature. Confirmation of this view is found in the writings of Krause, who gave this term the stamp of his approval, defining it more clearly. Krause was a disciple of Schelling, upon whose mind Boehme's philosophy made a deep impression.

As regards Dualism, Voigt confesses that traces of Persian teaching concerning the opposition of light and darkness, goodness and evil, are to be found in Boehme's system of thought, even as they are present in Judaism, Greek syncretism, early Christianity, and Manichæism; but scattered throughout Boehme's writings there are also

Monistic tendencies. He was too much of a realist to regard evil as non-existent, thus he avoided the Neo-Platonic type of Monism. He did, however, teach that evil is willed by God in order that, by its means, good may manifest itself, just as the electric fluid emits light only when a thin metal thread offers to it a sufficiently strong opposition. This attempt to solve the age-long problem of the origin of evil does, in Voigt's opinion, enable Boehme to keep clear both of cosmic dualism and of the theory of the non-existence or illusory nature of evil. His view of the world may, therefore, be described as 'panentheistic and monistic.'

In occasional sentences Voigt implies what Dr. Alexander Whyte plainly states in his appreciation of Boehme. Despite enthusiastic admiration of one aspect of the German Mystic's teaching, his sympathetic Scottish exponent warns students that they will have to search for the fine gold amidst much slag and much dross, and to winnow the finest of the wheat from much straw and much chaff. Voigt honours Boehme in so far as he has been successful in his attempt to provide a bridge to span the chasm which separates mediæval mysticism from modern scientific thought. But Boehme's direct and inexhaustible experience of God is held to be of far greater value than his synthetic philosophy. Earnest seekers after God to-day are assured that if they will persevere, they also will discover, in the records of that experience, good reason for saying, with Charles I.—who in 1646 read one of Boehme's books—'God be praised that there are still men who are able to give, out of their own experience, a living testimony to God and to His word.' The work referred to is entitled *Forty Questions*; it contains the answers given by Boehme to a series of questions collected by his friend Walther from the Universities. The answers are attempts to solve philosophical and theological problems which, in those days, were perplexing the minds of scholars; they revealed such ability and originality as to gain for Boehme the title of 'the Teutonic philosopher.'

J. G. TASKER.

Leamington Spa.

The Teaching of Jesus on Sin.

BY PROFESSOR D. RUSSELL SCOTT, M.A., PH.D., CONGREGATIONAL COLLEGE, EDINBURGH.

JESUS entered upon His ministry with the single purpose of saving the sinner. The intensity of this purpose is seen in the fact that, in its pursuit, He broke the Law, incurred the opposition of religious leaders and political authorities, and, finally, surrendered His life to a shameful death. Plainly He regarded the case of the sinner as serious in the extreme. What was then in His eyes this sin from which man so much needed to be saved? What was the condition of the sinner from which, at any cost, He was willing to save him?

As far as we know, Jesus never attempted any systematic treatment of sin. He treats sin practically as a fact, and never speaks of 'sin' (*ἁμαρτία*) in the singular, but always of 'sins' (*ἁμαρτίαι*) in the plural. Evidently He had no speculative interest in the subject. His interest in the sinner was practical and personal; but, nevertheless, perhaps partly on this account, He gives us what I believe to be the last word on the meaning of sin and the condition of the sinful.

A brief résumé of His treatment of sins will reveal the completeness and penetration of His conception.

(a) To Jesus, as to the Jew of His day, 'sin was the transgression of the law.'¹ Here Jesus is formally on Jewish ground, but His attitude to the Law and His interpretation carry Him into a much wider country. To the Jew the Law meant Moses, with the endless rabbinic deductions—'the traditions of men'; from these deductions Jesus, at times, appealed to the letter of the Mosaic Law, and, at times, He appealed from the Mosaic Law to its moral spirit and human intention. It does not seem to be wide of the mark to say that to Jesus single-hearted love to God and loving one's neighbour as oneself, that is, regarding every man, self and neighbour, as an end of highest value, comprise the Law. At any rate, love to God and love to man are the two great commandments, and any conduct or feeling that falls short of this fulfilment is transgression of the Law, and, as such, is sin. In this connexion we have to remind ourselves of the emphasis of Jesus on the inwardness of sin. Not merely the evil act, but the evil desire is a transgression of the Law of love. It may

¹ Mt 5¹⁹.

be perfectly true that some of the Rabbis made this emphasis, but the emphasis is there with Jesus and is consistent with His strong insistence upon personal sincerity. And so to Him any and every transgression, in act or in feeling, of the Law of Love, with its Godward and manward relation, was sin.

(b) Jesus condemns the love of money as sinful. The actual sin is here an over-attachment to Mammon, to that which is not-God and stands over against God as His opposite: this over-attachment creates a division in the moral personality and makes single-hearted love to God impossible. The over-anxious spirit is, for the same reason, condemned. Such a spirit is attached to this world and its cares and cannot be completely attached to God; it cannot be single in its love of God. Indeed, any attachment which interferes with whole-hearted devotion to God is sinful, and so 'He that loveth father and mother more than me, is not worthy of me.'

(c) Another sin condemned by Jesus is that of moral barrenness, strikingly exhibited in the cursing of the barren fig-tree, in Luke's parable (13⁶⁻⁹), and in the man of one talent (cf. also Mt 7²¹). Life that is spiritually barren fails to give God His due; it deprives Him of the fruit of the tree of His own planting and care.

(d) Other sins condemned are (i) hypocrisy, which may be conscious, and in which pious and charitable deeds are performed for the sake of reputation, or unconscious—probably the commoner form of the sin of hypocrisy—in which there is an honouring with the lips without any genuine love of God; and (ii) inhumanity, which directly breaks the second commandment. In both these sins, outwardly very different, the essence is the same, a deep-seated egoism, which in hypocrisy is blind and stupid—an over-assertion of self or over-devotion to one's private interests (the Priest and the Levite), which makes whole-hearted devotion to God impossible.

(e) Another sin specially condemned by Jesus, which ought to be mentioned and which has been named 'sin to the second power,' is the sin of rejection of Himself and His message (Mt 11²⁰⁻²⁴).

This sin was the wilful rejection of the mercy and love of God.

Now, if we ask what is the common element in these particular instances—the common essence of them all—the answer is not difficult. In all the instances there is a departure from God, from His Law and Love, from the sphere and quality of His Life (the Prodigal). Sin may be lawless or barren or self-willed, any one of these aspects may be prominent, but in all its forms and instances it involves a separation from the Divine Father. That to Jesus is the essence of sin and its most serious feature.

But sin which, in its essence, is an estrangement from God does not only affect man, it involves God. Sins, according to Jesus, are debts due to God, offences against Him, and the sinner is a personal loss to God. This fact shows that Jesus in His saving of the sinner must have realized that He was doing something for God as well as for man. His saving work had a relation to God, however we may formulate the relation. His saving purpose and work were according to God's will, and must in that will find their final purpose and justification.

Sin, then, has meaning and consequence both for God and man. The consequences for man are twofold: (i) consequences that are immediate and direct, and (ii) consequences that are eschatological. The first consequences are implicit in the sin; they are the inevitable results of sinning. If a man is attached to Mammon, he will become mammonized, if we may use the term. 'Where his heart is, there will his treasure be also.' Attachment to anything that is not-God makes the sinner share in that part of not-God to which he is attached. The sinner becomes selfish and material. Jesus, as far as we know, never attempted a solution of the relation of sin and suffering, but the two were in His mind intimately connected. The Galileans, whose blood Pilate mingled with their sacrifices, were not exceptional sinners, but their fate was a warning to those who would not repent. In combating sin and disease He feels that He is fighting the same foe. In healing disease He is attacking sin in its outer works. The popular mind did not always see that His objective was past the outer works to the citadel of sin; and it may have been that blindness which caused His reserve in His healing work. He was not a miracle-worker, but a Saviour of sinners. For Him sin

meant suffering, and suffering implied sin. The misery of the Prodigal was inevitably involved in his first act of self-will.

But there are future or eschatological consequences. Sin, unrepented of, will shut the sinner out of the Kingdom; he will be cast into 'the outer darkness, where there is weeping and gnashing of teeth,' into 'an eternal fire prepared for the devil and his angels.' Jesus speaks of the final destiny of the sinful in figures of speech, and from these we have no right to form dogmatic statements of the everlasting punishment or of the personal annihilation of the sinner. All we are justified in saying is that to Jesus persistence in sin will have consequences beyond those which are immediate, and consequences of the gravest order.

There are two questions with which theology has been much concerned—(i) the origin of sin, and (ii) its universality. With these speculative questions Jesus does not seem to have been greatly concerned. There is, however, one illuminating word on the origin of sin—'That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts do proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness—all these proceed from within and defile the man.' True, He speaks of offences or traps (*σκανδαλα*) which may be in ourselves or enter into us from others and occasion sin, but these offences are very much of the nature of *fomes peccati*, they are the occasions or provide the conditions of sin, they are not its cause, which is man himself. The devil and his temptations, in the same way, belong to the category of occasion, not to that of cause. Nor does Jesus lend any countenance to the view that ignorance is the cause of sin. Men may sin in ignorance, but they are none the less sinners and need the Divine forgiveness. Man is the real cause. Sin arises out of the self.

As to the universality of sin, Jesus attempts no proof of this position. He simply treats all men as sinners. 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' 'He that is without sin, let him cast the first stone.' The sinner was not to Him a member of a special class of society. The respectable citizen and the religious guide are, outward appearances removed, sinful like the publican and the woman of evil life. When

a man has done his duty, he is still a servant, still a debtor to God, and therefore sinful. The outcast, the reputable, and the dutiful are all sinful and in need of salvation.

One last fact requires to be mentioned, and that is, that Jesus never regarded sin apart from forgiveness, never the sinner apart from the saving love of God. That is why sin with Jesus does not remain an irrational element or surd in the scheme of things, as it does to every intellectual interpretation that leaves forgiveness out of account. Jesus is never driven to despair of the sinner and his sin. He does not despise, nor simply pity, as we so often do, the sinner. To Him the sinner is neither a weak fool nor a bad fool. He is pre-eminently the subject of Divine, omnipotent, saving power.

From this consideration, then, of Jesus' treatment of sin, we draw the following conclusions:

(i) Sin, in all its manifestations, is a separation from God, the loving Father of men. That is its essence. Sin, then, only exists in that order where God is.

(ii) This separation involves the most serious consequences. It is a personal loss to God; it impairs the Divine joy and beatitude (Lk 15). It is also a loss to man; it robs him inevitably and immediately of communion with God and of his share in the Divine beatitude; it detaches him from a higher order which is abiding, and attaches him to a lower which passeth away. Sin, persisted in, has the direst consequences. We can never cite Jesus in the interests of a shallow optimism, or a shallow doctrine of healthy-mindedness, which ignores the terrible reality of sin and sin's consequences.

(iii) Man is the cause of his sin. The cause of sin can never be resolved into its conditions. When these are stated most completely and most penetratingly, something still remains—the cause, which is man himself. This position is corroborated by man's conscience when it is faithful and true.

(iv) Jesus regarded all men as sinful. We do not know how He came to this judgment. The eye that could pierce beneath the outward seeming to the actual reality may have played its part. The judgment may have been a kind of moral intuition from His conception of God. If God is essentially and universally a forgiving and redeeming God, then every man must be a sinner for the relation between God and man to have reality. Perhaps, and this seems most likely, the judgment was due directly to His God-consciousness. Whatever may have been the process by which the judgment was obtained, the historical fact remains. Jesus treats men on the basis of their sinfulness.

(v) Sin can be forgiven. Man can be redeemed. That saves sin from remaining an irrational element in life and in the scheme of things. It saves man from the despair and doom of sin.

These conclusions may be very inadequately stated. They may raise further questions. The conviction remains, however, that these conclusions are the fundamental facts regarding sin, from which speculation on the subject can never depart without going astray. Further, that it is doubtful if we can or if we need get beyond them. When we want to know the truth about sin, we shall leave the bewilderments of the philosopher and speculative theologian to learn the truth as it is in Jesus.

Feeding the Five Thousand.

BY THE REVEREND F. CAWLEY, B.A., B.D., TRINIDAD.

THE Johannine version of this miracle—one of the best attested of the miracles recorded in the New Testament—adds to the Synoptic account the fact of a lad's presence, at once arousing the query as to his relationship to the disciples. As far as we know, no commentator of value has given us much light on this matter. As to whether he stood in any definite relationship to the disciples or not would have but little relevance were it not

for the strange fact that he alone apparently of all the crowd had managed to reserve some food. The general assumption is that he was a fisher boy claimed for the hour by the undoubted attraction of Jesus. That he was of meagre age is attested by the term used, *παιδάριον*, the diminutive for 'boy' or 'slave,' at least formerly so. It is here that perplexity deepens, since the genus 'small boy' is generally far and away beyond

reserving food for a later emergency. Any school-treat at which the food is given out, as in the West Indies for example, could supply any amount of such data. Generally speaking, the food has vanished long before the tram or train journey even has ended. Evidently one must find a solution elsewhere.

May not the retention of the food lie just here, that it was not the boy's own for him to dispose of in the usual manner? Alford, in his *Greek Testament*, suggests that it became the disciples' provisions—when they bought it from the lad! The more salient assumption, however, is that hinted at in the *Expositor's Greek Testament (in loc.)*: 'The Synoptic accounts speak of these provisions as already belonging to the disciples.' Turning to Mk 6⁸⁷ we find Jesus saying, 'How many loaves have ye? Go and see,' which, together with Mt 14¹⁷ and Lk 9¹³, seems to leave no room for serious doubt.

But it may be objected to on the score that if these provisions had really belonged to the disciples, then in the Johannine record the definite article would have been added to the term 'small boy,' the lack of which suggests that he must have been a stranger. In some MSS. (though not in those favoured by the editors) the numeral *ἑν* is used, but undoubtedly only in its weakened, indefinite sense, equivalent to *τις*, a process carried through in Modern Greek where the indefinite article is identical with the numeral one. '*τις* is rare and not genuine vernacular' (Thumb, *Handbook M.G. Vernacular*, 96). Thus, whether the numeral be retained or not, the sense is not materially altered either way. 'There is a young lad here' is the meaning of the Greek text. Thus it may readily be stated that if the lad stood in any relationship to the disciples, however temporarily, then the definite article would most certainly have been used.

The position seems to be a strong one, and yet not insuperable. Against this slight omission must of necessity be placed the yet stronger position of the Synoptics, and one is tempted to agree with a suggestion thrown out years ago in an issue of the *Baptist Times*, by the late Rev. C. Joseph, that in all probability the boy was an errand or servant lad employed by the little group to purchase food and do a variety of casual duties. It is often done in the East, a temporary service those of us who have been in the East Indies have often

availed ourselves of. But the boy may well have been a relative of one of the disciples, hence more amenable to instruction than one engaged temporarily. The careful Andrew—his very name seems to suggest this—may have gathered up the loaves and fishes remaining over from their last meal and, knowing the care-free attitude of his Master, may well have handed them to the lad with strict injunction that he was to hold them over against a possible emergency. In his heart there may have been the thought, 'the Master may have need of them.'

Further, this sense of some relationship is borne out in the Hebrew translation of the New Testament, where in Jn 6⁹ the text runs as follows:

הַיָּחַד אֲחֵנוּ נָעַר אֲשֶׁר-לֵוִי . . .

Still the absence of the article, but a decided sense of a relationship. Of course this is but a translation from a translation; still, it bears out one's feeling that here we touch reality. The translator, also, sought to make this most evident in his choice of *אח* rather than *עם* to express the idea of the lad being attached to the disciples. The *Oxford Hebrew Lexicon* in its concluding note under *אח* states that it expresses closer association than *עם*, and quotes Jacob's poignant words of grief, 'And the one is gone from with me,' *אחֵי* (Gn 44²⁸), as confirmatory evidence.

This line of thought is strengthened by the Johannine parenthetical word of v.⁶: *αὐτὸς γὰρ ἦδει τί ἐμελλε ποιεῖν*. If this be a genuine word, then in the light of what He actually did we must assume both the Master's knowledge of the loaves and His planned use of them—and the Gospel of John is rapidly coming into its own inimitable kingdom as a veracious reading of the inner life of our Lord. John often seems to fill the occasional hiatus we find in the Synoptics, and this may be taken as a worthy example. That John did not mean it to be glossed over in the reading is evident from his carefully expressed *τοῦτο δὲ ἔλεγε πειράζων αὐτόν*. Thus our Lord's words are clearly understood as a means of testing or proving Philip, of drawing his soul above the purely commercial unto the plane on which the Christ knew all things to be possible.

What lessons, then, can we draw for our comfort and inspiration? The first is that ours is a Master who can never be taken by surprise, but who, on the contrary, is the surprise of all who come into

contact with Him. Nothing ever surprised Him into impotence, neither men nor occurrences. He is Master whenever we meet Him, Lord of His own soul as well as of the materials He deigns to use. In deepest truth, He is the one supreme miracle of our humanity, and to know Him at all is to know that what He fain would do that He was able to do, and do it as none other. This is not mere dogmatism, but a verification of experience in this incident under discussion and of the centuries succeeding it. His wishes and purposes never ran beyond His reach, out of His power of achievement. That He had unique power over men and things is an indubitable fact of history, and it all sprang from what He Himself was, and its line of wonder has gone throughout the world. It is our deadening familiarity with austere, spiritual realities that so often prevents our own hearts from registering that profound sense of surprise which so frequently stormed the souls of the disciples. A Francis Thompson of our own modern day has to tell us

'Tis ye, 'tis your estrangèd faces,
That miss the many-splendoured thing.

It is when we are able to rise to this sensitiveness of soul-perception that we are able to accept the word, 'He himself knew what he would do.' He knew, and He still knows! It is a mighty comfort in any soul's hour of desperate perplexity. Let us not lose our faculty of surprise. In our modern interpretation of Jesus to the world let us still hold dear the capacity to fall at His feet, as did Peter, and even cry as did he, 'Depart from me; for I am a sinful man, O Lord.'

This miracle has been denied on the score that it was uselessly performed; that there was no great need, no gnawing hunger of many hours of abstinence from food; that Jesus might easily and with composure have sent the crowd away to buy their own food. But when one stops to think about it, the thought homes itself within the mind that, if the Christ only met extraordinary needs, then the greater part of our life would lie beyond His province, since our usual need is of an ordinary nature, to meet which is the main concern. Moreover, the care that can stoop to a ministry along more or less normal planes may well rise to the greater when they appear. Is it not a help to feel that at times an ordinary need is sufficient to call forth His power? Said an old lady: 'I seem

to be always washing the same dishes.' And, *mutatis mutandis*, what is life but that? It is one of the most royal distinctions of our Lord that He took (as He takes) a keen interest in the ordinary facts of daily life. It was to a cottage home in Nazareth He came, and not to the palace of the king. Hence the depth as well as the height of His ministry. Otherwise more than half His world, almost the whole of it, would lie beyond His grace—that exquisite love and care He so wonderfully laid in the hands of 'publicans and sinners.' In one of the *Agrapha*, or Unwritten Sayings of Jesus, one finds these words, 'Raise the stone and there shalt thou find Me; cleave the wood and there am I.' All such is of the same fine spun web of this incident, woven in the same loom of His peerless soul, so like Him that now it is impossible to think of Him without stressing His profound care for the lowliest needs of life. Far from taking away from the validity of this miracle, it the rather substantiates its actuality. The passion of His life was to serve, and doubtless at times He had to curb its exercise in outward demonstration lest (as was so often the case) He be desired rather for His wonder-working powers than for the heaven of His own soul.

The second thought gathers about the disciples' sense of the insignificant and Jesus' treatment of it. Jn 6⁹ sums up the disciples' thought, *ταῦτα τί ἐστιν εἰς τοσούτους*; ¹ and it lays bare their feeling of how hopelessly insignificant the five loaves and two fishes are. It is the natural feeling, but for all that it enables our Lord to lay down in action, as it were, another 'Doctrine of the Remnant.' A handful of food, and a whole multitude is fed; a measure of loyalty, and 'I will draw all men unto me.' To the disciples' sense of the insignificant He gives the terse command, 'Bring them hither to me' (Mt 14¹⁸). In themselves they constituted the almost negligible, but they were just what the Master needed. The world has often awakened to the fact that what was of little worth, at least seemingly, has become a vehicle of great value in the Master's service. One recalls the story in which an angel took the place of a boy in the praise of God. When the song ceased, the Father said: 'I miss my little singer.' It is here we strike the really human note. Many lives in their order are of as much relative significance to the world as the loaves and fish were to the needs of the crowd. But when

¹ 'What is that among so many' (Moffatt).

one thinks, or rather tries to think, on Jesus' plane of thought, humanity itself seems to have neither the high nor the low, men and women are the children of the one Heavenly Father, and at home there are no distinctions. Thus to affirm implicitly God's minute care for and appreciation of the worth of the most insignificant of earth's people, is to invest life with a halo otherwise unseen and altogether impossible. It is the distinction of the religion of Jesus! Wrote a talented woman to her friend: 'May life to you never lose its halo!' Even so! The God who can clothe even the weeds of a despised hedgerow with such a wonder and range of delicate beauty to the despair of the greatest genius of man, must bespeak within Himself a profound love for what in men's eyes is often the purely negligible—insignificance itself.

The third thought suggested is this: It is the Master's blessing that makes all the difference. There lay a certain value in the loaves and fishes, but it was the Master's unique contribution that made them of adequate service to the thousands of hungry folk. When the hands (yet to be pierced with the nail that from out their pain a universe be redeemed) took the common barley loaves of the earth, and the tiny fish of the sea, they gave to their earthliness and comparative worthlessness something corresponding to the deepest grace of heaven, the grace that can make a saint out of a lost sinner, a derelict of a Thames embankment to become the author of 'The Hound of Heaven.' It is the blessing that makes all the difference; it made it then and it makes it now. It is the Divine plus that so often shocks a sceptical world out of its scepticism.

And it is our redemption that it is so. After all, our small gifts of mind and heart and strength are puny in whatever way we view them, but our view and the Master's possible use of them may be utterly at variance with each other—and marvelously so. What a remnant it is that we can offer even when we desire to give all we can. Only what is left over when the main strength of body, mind, and sometimes of soul has been given of necessity for the 'bread that perisheth.' The spare hours of the business man in the Sunday School; the brief leisure of the home-mother for prayer and meditation; the scanty time of the student—what are these to such a needy world such as ours? Fragments, remnants, scraps! How many would give more than their 'five loaves

and two small fish' if only they could, but it is all they have to give. Is it worth while giving? Do we actually give as much? Others do, but do we?

If so, here lies our comfort—a comfort for needy hours—and here awakens our skylark-song of aspiration, that we are able to do the essential thing, the thing that will make possible the unique difference, namely, the actual laying of our small 'remnants,' whether of weeks or days or simply hours, whether of body or mind or soul, within the Pierced Hands. The world spoke itself in the word of the disciples, 'What are these among so many?' but heaven spoke as the earth cannot speak when Jesus said, 'Bring them hither to me.' Both voices yet speak, and too many of us too often listen to the former and are dull of ear to the latter. Happy, nay blessed, are they who hearken to the latter—'of such is the kingdom of heaven.'

And so we conclude: 'Bring them hither to me.' This is the greatest, as it is the most unique, contribution that we can possibly make to this most amazing, modern day. It is beyond the guidance of all its vaunted leaders, and for its complex pain its formerly hailed panaceas are useless; but it is not beyond the reach and care of the Christ. Its clamant needs can only be met by the Master whom it has failed entirely to surprise into impotence. The old-time word of the Baptist is as true as ever it was: 'There standeth one among ye whom ye know not.' Thus He lives where we dwell, and with the 'loaves and small fish' of our sole provision, plus His own inimitable contribution, can supply the needs we see so clearly, and yet are so impotent to meet. The one condition abides, that we lay just what we can offer within the Pierced Palm. At least, it is well worth the venture, and not even the greatest saint of history has done more. The difference between worth and worthlessness is the Master's blessing, and it is ours as we make the attempted gift. Strangely enough, what we bring back in enrichment to our own soul is more than we are ever able to give. In the books of eternity, and none are kept as are they, God is never put down as a debtor. But there is a greater difference still: When gifts seem to spring up for us out of our gifts, gifts greater than ever we could give ourselves, this will be our heart-word as we turn from the gift to the Giver, 'Lord, Thou art more than all Thy gifts.'

In the Study.

Virginibus Puerisque.

How many Notes has your Piano?¹

'Hearing they hear not.'—Mt 13¹³.

HAVE you good ears? Rather, you say. Why, only last night when we were having a scrap in the bedroom, in the very midst of all the row we both heard Dad's foot out in the passage; and when he came in, we were both fast asleep, as sound as sound could be. At least he thought so! Did he? Not a bit of it. Dad's a good sort, and he just let you off, that's all. His ears mayn't be as quick as yours, but they are good enough to know that boys as fast asleep as you seemed couldn't have been shouting and yelling and stampeding all over the place as you were doing one second before. Still your ears are better than his, and there are other people who have quicker ears than yours. You can hear easily what you have to shout all over again for Grannie, and there are folk who hear what for you isn't there at all. Come and have a try. Put your ear down to the road there. Do you hear nothing? What! Nothing at all! A Red Indian would catch the throb of hoofs, or the humming of a motor far away. But there isn't a sound, you say! No, not to you, but there would be to him. But hearing, you don't hear. Lay your head sideways on the grass. Well, what is there to report? Nothing! But a real country boy, you know, could follow the worms tunnelling away down underneath, and you catch not a rustle.

Ears, I think, are like pianos. The farther you go toward one end of them, the higher and higher gets the sound, and then you come to the wood, and that is the finish there; and toward the other end the sounds get deeper and deeper, till you reach the wood again, and there's no more. But there are far higher notes and far deeper notes than the piano plays, only it can't sound them. Do you understand? All pianos, I suppose, are the same length, but our ears are not. I don't mean that a donkey hears the most, but that some ears have more notes in them, so to say, than others. You can perhaps pick up sounds too shrill, too deep, for me to catch at all. And there are insects too high in their call for anybody's ear to follow, while the whale's voice is said to be too low. So, you see,

heaps of things are always sounding round about us and we never hear them. Hearing, we don't hear. Perhaps it doesn't matter much; and yet perhaps it does. There may be songs far lovelier really than the nightingale's, or things still more awful than the growl of the thunder, and we never know.

Certainly there are lots of people who never hear the finest and most glorious thing in the whole world, never hear God's voice. Yet God keeps speaking to us. In one place Paul thinks it must be because they are born quite deaf; but here we are told that it is not so, that they can hear quite well what interests them—the football results and wireless and the rest of it—but their ears have no notes that can pick up God's voice at all. And surely that is a dreadful pity. Fancy listening to God! I had a brother who grew to be a fine football player in his day. And once when he was very wee he went to see a match, and came home all excitement, because the greatest Rugby man in Scotland in those times had spoken to him. 'What did he say to you?' asked my father. And the boy answered proudly, 'Stand back to the touch-line, you young fool!' It wasn't very much; but his hero, of whom he kept dreaming, had spoken to him sure enough. God wouldn't speak to us like that at all, but He *would* speak if we would hear Him. And I remember meeting a Prime Minister once in an Edinburgh drawing-room long ago. He did not say much, seemed a little bored indeed. But there it is—I have had a talk with a Prime Minister. But you might talk with God, might listen to Him every day! How interesting, how exciting, how just splendid! What heaps He knows, and how much He can help us! And things are sometimes a bit difficult and horrid, aren't they? When Dad's there to tell us what to do, it isn't so bad; but when we are alone! But we are never alone. And God always will help us if we can hear Him. In the dark some of you little ones get scared. But there would be no need, if you could hear God close beside you, taking care of you. And sometimes we make such a mess of things, and we are so ashamed. How lovely it would be if we could hear God saying, not in words or sounds, but you know how I mean, 'Well, little one, we must do better next time,' not one bit cross or crabbed, but gentle and kind.

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

What a pity if we are losing it all; if hearing, we hear nothing of all that! I think we must get over that somehow. 'I will hear what God the Lord will speak,' said a wise man long ago; 'I am going to train my ears to listen to Him, every day and all the day. I am not to allow myself lose any longer far the best and the most glorious thing there is to hear.' Don't you think we should do that too?

The Little Pine Tree.¹

'Watch ye, stand fast.'—I Co 16¹³.

By the gate that led into the heart of the ancient wood a little pine tree was growing. He was not very tall. You would not have noticed him at all, unless you stooped to pick some of the foxgloves that towered above him, and laughed because they were taller than a pine tree.

He did not quite like it always. It was not pleasant to be a pine tree and to have foxgloves looking down upon you. But the old pine trees, all dignified and straight, tried to cheer him.

'Never mind the foxgloves,' they said, 'you will be here when they are gone, and some day you will be so tall that they will not be able to see your head without breaking their backs. Just keep growing and who knows what will become of you one day. It may be that they will make you the mast of a tall ship, and you will go to all the far places of the world, or perhaps they will make you a pole to carry telephone wires, and all day long you will listen to what men say to one another; or perhaps they will paint you white and use you just to carry one of the great flags of which men are so proud—who knows. Only remember, there is just one thing that matters—you must grow straight. For only that which is straight is strong.'

On sleepy summer afternoons when the foxgloves' bells were ringing sleepy slumber songs, and the bees were droning in their drowsy ways, the little pine tree would dream of being the mast of a tall ship, and journeying across the ocean and seeing the far lands, or of carrying all day long the messages men send to one another, and he would wake up to find himself saying: 'I must grow straight.'

The great storm winds overheard and laughed to themselves. 'Let us bend him,' they said, 'let us make a crooked tree of him, that the pines

may be ashamed of him and men shall find him useless.' And the storm winds laughed in their hearts, and thought that with so small a tree, they could do whatever they wished.

So when the winter came, and the trees were bare, so that the little pine tree had no shelter, the great winds blew with all their might, and tried to bend him to their will and make him crooked. Often the little pine tree had to bow before them, but as soon as they had passed, he whipped himself back again, crying: 'I must grow straight, for only that which is straight is strong.' And when the storm winds came they found him just as straight as before.

'We did not blow long enough,' the storm winds said, so day after day they blew in one direction, and bent the little pine tree over until his back was one great pain, and every fibre ached. At long last the storm winds wearied and there was a calm. Then slowly and very painfully the little pine tree began to straighten himself again. It was very slow, very slow indeed, for the fibres had been twisted this way and that by the winds. But he persevered, little by little, and at last he stood straight and tall again.

The storm winds were angry that the little pine tree proved himself so much stronger than they were, so they came back again, and tore a branch from a tall tree, and threw it on him, so that the weight of it bent him to the ground.

They laughed aloud as they passed by, for the pine tree was small, and the branch was heavy, and they thought he would never free himself from it. 'Now,' they said, 'we shall see whether he will grow straight.'

The little pine tree was almost in despair, for try as he would, he could not free himself from the branch that weighed him down. He heaved and strained, strained and twisted, twisted and heaved, and at last he moved it a little, and then a little more, and little by little he got free; little by little he straightened up. 'I must grow straight,' he said, 'for only that which is straight is strong.'

And he found it even as the old pine trees had said to him. He was stronger for every fight he fought with the storm winds, and every time he kept straight he grew stronger.

Many years after, the little pine tree had grown so tall and strong that men made of him a mast for a tall ship that journeyed over the world of the seven

¹ By the Reverend Wm. J. May, Gosport.

seas, and the branches he carried now were heavy yards, and his leaves were threshing, white sails.

Once more the storm winds came. 'We could not bend him in the woodlands,' they said, 'but we will break him now upon the seas.'

The winds laughed in their glee to think that now they had the pine tree at their mercy, and shrieked and howled, and cried of all they would do to the pine tree that would grow straight, until men upon the deck of the ship held their breath for fear. Hurriedly they furled the beating sails that the winds tried to tear from the yards, carefully looked to see that every rope was fast, and overhead the storm winds mocked them, and howled again.

They lashed the white-maned horses of the sea into fury, until they fell upon the ship, and threatened to devour her, now tossing her as though she were a ball they threw from hand to hand, now rolling her from side to side, as if eager to overturn her, and all the time they tore and strained the tall pine mast, bent and twisted it this way and that, until the pine tree cried aloud in his pain.

Down on the deck men looked up through the dark at the straining mast. 'Will the mast stand?' they said to one another. 'If the mast goes, we can never save the ship. If the storm carries away the mast—we are lost.'

And the little pine tree remembered the lesson of the woodlands: 'I must grow straight,' so that every time there was a lull, he straightened again, and settled himself for the next squall.

By and by the winds had exhausted their strength. They roared in their fury because they were defeated, but after an angry squall or two they died away. Men breathed freely once more, sails were set, and the good ship went on her way. 'It was that mast that saved us,' they said to each other; but they did not know that the mast was strong, strong enough to weather the storm and save the ship, because as a little pine tree in the woodlands he had grown strong by growing straight.

The storm winds beat him
This way and that;
Twisted him and tore him,
Almost beat him flat.
That plucky pine tree
Growing by the gate,
Repeat repeating to himself,
'I must grow straight.'

Evil men will tempt you
Down evil ways;
Laugh at you and tease you,
Tell you evil pays.
Learn to answer wisely:—
'This I calculate;
Only one thing matters,
I must go straight.'

The Christian Year.

SEPTUAGESIMA.

Temperance.

'And every man that striveth for the mastery is temperate in all things.'—1 Co 9.²⁵

The self-restraint, the obedience to law, the sacrifice of pleasure for an end, the unbroken perseverance, the mastery of self, were the powers which earned, more even than the attained palm, the approval and honour of philosophic Greece. And these were all embodied in one virtue, the virtue of temperance, the virtue which in all the spheres of human effort, physical, moral, artistic, and intellectual, was among the wiser Greeks the greatest. And, because of the obedience given to it, it happened that the Greeks became, while they obeyed it, the masters of the world in all the arts of life and in the art of living.

With this thought they had filled the ancient society; and when its influence decayed, that society broke to pieces, and its arts fell headlong into corruption. But still enough of the old teaching remained in St. Paul's time to seize on his mind, searching into all that was good in pagan life; enough remained to make him select that element of temperance out of paganism for absorption into Christianity; enough remained to give his comparison weight among his audience. Again and again, and especially in this passage, he claims temperance as a Christian virtue; and so it is. But, in one sense, it stands alone. It is not only a virtue in itself; it is also the guard and girdle—as Ruskin calls it—of all the other virtues. It is, as it were, the Cestus which clasps together the full drapery of each virtue and prevents it from flying to the winds of either extreme; which keeps its folds together; binds it into grave harmonies; retains it in its place; fits it tightly to the figure of each act; and makes the virtue itself, by such noble restraint of its forms, beautiful in the eyes of men.

Every virtue needs this virtue, as every robe needs its girdle.

It was right of St. Paul to claim it as Christian, for it was the ruler of the life of Jesus. We see its power in the silent thirty years of Nazareth. The thought of His mission burned within Him. Youth and all its emotions, ideas, and all their excitement urged Him forth. Day by day the passion grew. But, stronger than all was the resolute self-restraint, the clear-eyed self-control which kept Him back from moving out of His simple village life, until He felt fitted for the strife, until the right hour struck upon the dial of time.

It is a great lesson to our life in this hasty, ill-regulated time. It speaks gravely to our intemperate desire to fling ourselves, in the raw youthfulness of twenty years, into the whirl of life, where, because we have had no quiet and formative time within, we lose individuality in a few years, and become only one of the spindles that whirl in the manufactory of modern society. It was otherwise with Jesus Christ. Not till He knew what He was, not till His ideas and their form were clearly grasped, did He come forth to live openly in the sight of men. And when He came, it was His self-restraint, and the resolution to develop His ideas temperately that were tempted. 'Be quick,' said the voice of the Jewish world, which He interpreted as the voice of the devil—"Seize on your kingdom at once, snatch your day!" And He answered 'No' to all. With the negative He accepted the temperate life, the life of the noiseless worker whose voice was not heard in the streets; the career of one who kept at bay immoderate desires, display, force, fame, all wild excitement. If He should inherit the earth it would be through meekness; if He should make the Kingdom, it would be through humbleness of spirit; if He should be master of the human heart, it would be through the self-restraint of love. Temperate in all the work of life, self-controlled, bound in every action, every speech, by the rule of His ideas, sacrificing everything to them—He lived in self-mastery. Therefore He mastered men and won an immortal end. 'It is finished,' was a word in which the triumph of this temperance was concentrated and declared.

It was owing to temperance that certain deep impressions have been made upon the world by the life of Jesus—the impressions of *unity*, *intensity*, *power*, and *peace*.

1. Jesus raised *unity* into the dominant principle of the temperate life. It was to be lived, not only for the purpose of being beautiful, or in harmony according to the Greek ideal, not only for self-development or self-power—but chiefly to reveal what was the life which would make other men happy. Its only true motive was the love of the human race. And this should be our motive; not self-training, not striving for the mastery in order to develop or save oneself, but temperance in all things in order to be able to live in love of men, in order to save others. Without that aim the moral life ends in selfishness, the temperate life in pride. With that aim it ends in self-forgetfulness and in humility. And it is this aim which will alone secure that the impression made by the life will be one—and permanent. If while we live our moral life we are thinking of ourselves, we give the world a divided impression—an impression of moral temperance, but also an impression of self-righteousness.

It is different when the temperate life springs from love. It has then one motive; and that motive is so powerful, and so all-embracing, that it alone remains, one individual influence, on the hearts of men. Love catches hold of them. They feel, as they look, as if the sunlight that makes all things beautiful, was pouring into them from this attractive life. They say, 'This was a brother; he did not stand apart; my sin and failure did not make him shrink from me, but drew him closer to my side. He gave himself for all he met, he lived, he suffered, he bore all sorrows and conquered all temptations, he controlled his whole life, for the sake of giving some happiness and peace to men, women and children who were poor and sad and ill at ease, and troubled with sin. He did not care whether the world thought him good or bad, he cared only to do all things for Love. For that he sacrificed even the good repute of the moral and the religious world. We see only one thing in him—one Divine and beautiful thing by which all his life is harmonized—unbroken unity of Love.'

2. The second impression made was *intensity*. Men think there is no room for passion in the temperate life; and were it so, it would be unfortunate, because all fine work needs intensity of feeling. But it is not so. There is no need to limit or restrain that love of others which is the root of the temperate life. The more of this love the better. There is satiety of all things which belong to love

of self; there is none in our love of others. Were that possible, God Himself, who loves for ever, might be afflicted with satiety.

3. The third impression was *power*. The practice of temperance for the sake of love does not lessen, but increases intensity. There is a false passion in violence; and it is doomed to exhaustion. But the passion which is never allowed by temperance to pass beyond the point at which it consumes itself is always retained at white heat. It retains power, and in its temperance is hid its power.

4. Lastly, it is this consistent government, this subordination, by temperance, of all the powers of our nature within their just limits, so that each has its value for the sake of the whole being, and all are directed by one will to one end, the healing of mankind as the child of God—it is this which brings *peace* into life, that peace for which we crave so bitterly, and most bitterly when our self-indulgence has brought us peacelessness.

Peace will only be ours when we have mastered self-desires for the sake of love; when, in temperate government of the soul by One Law of Love, we have won the self-forgetfulness of Jesus Christ. Then the soul—having unity in its diversity, having passion subdued to whiteness of flame by self-control, having power because all its qualities radiate to one point where burns the Love of God for man—His child—has peace within, deep as the seas of eternity. The aim of life is One; and the impression made by life is One. We are not only at peace. We bring peace. We have sown it; it is our harvest. Temperate in all things, we have striven for victory, and victory is attained.¹

SEXAGESIMA.

The many Mansions of the Father's House.

'In my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you.'—Jn 14².

Having secured the faith of the disciples, Jesus gave the *promise of a heavenly home*, which was meant and fitted to allay the trouble of heart felt by them. The promise is accompanied by a two-fold pledge, the pledge of *His significant silence* and the pledge of *His designed departure*.

1. *The promise of the heavenly home*.—As regards the promise of the heavenly home, two questions call for an answer. What does Jesus mean by 'my

Father's house'? and what are 'the many mansions'? The Greek phrase is not used elsewhere; but in Lk 2⁴⁹ the more probable rendering of the indefinite *ἐν τοῖς τοῦ πατρὸς* is 'in my Father's house.' The temple is described as the house of the Lord in Ps 23⁶. In Ps 90¹ it is said of the Lord, 'Thou hast been our dwelling-place in all generations.' If we follow the suggestion of the first passage from the Psalms, we shall describe the Father's house as 'the heavenly antitype of the temple, to which Jesus had formerly applied this name.' Earth in this case will not be included in, but by contrast with heaven excluded from, the Father's house. If we are guided as to the meaning of the phrase by the second passage, we shall think of the Father's house as constituted by God's presence; and so earth will be included as well as heaven. For Jesus, probably the local distinction of earth and heaven did not exist; and, when in the prayer He taught His disciples, He described God as in heaven, or bade them pray for the fulfilment of God's will on earth as in heaven, He had in view a contrast of state. Wherever God is known to be, wherever His nearness is felt with trust and gladness, wherever His favour is enjoyed and His will is done, there is heaven. Throughout the whole of His farewell discourse God is thought of as present and not distant, as revealing and communicating Himself to faith and love, and so the world too is included in the Father's house.

If, then, we take the Father's house as embracing the whole universe because of God's presence in it, we shall be led to another view of the phrase 'many mansions.' In v. 10 Jesus thus describes His relation to the Father: 'Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.' In view of the use of the word *μένον* in the last clause, we may give the first clause the meaning, the Father is the Son's *mansion* or abode, and the Son is the Father's *mansion* or abode. In v. 23, again, we read: 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode (*μονήν*) with him.' The man who loves and obeys the Son will be the *mansion* or abode of both Father and Son. Again, in ch. 15¹⁻¹⁰, the disciple is represented as having his abode in, and as himself being the abode of, the Master. To be conscious of God's presence about us as our abode, and of God's presence in ourselves

¹ S. A. Brooke, *The Kingship of Love*, 129 ff.

as God's abode, is to dwell in one of the mansions of the Father's house. Not in heaven as contrasted with earth are many mansions, for here on earth God is man's and man is God's mansion.

If this is the meaning of the two phrases 'my Father's house' and 'many mansions,' what did Jesus mean by His assurance at this time to His disciples? Was He thinking of earth exclusively, and was His promise to His disciples this, that while in their sensible companionship with Him they had realized God's presence within and without, and so had been in one of the mansions, yet His departure from them would be followed by such a spiritual fellowship with Him that God's presence would still be with them, and thus they would be still in the Father's house, if in another mansion? This thought is entirely and certainly true.

But this is not all that the promise means.

Jesus is here casting the light of His revelation on the dark mystery of death. Christian thought has not been mistaken in finding here the assurance that beyond death the Father's love reaches, and keeps His children safe and happy. The fact which filled the minds of the disciples was Jesus' departure from them by death. Before they could assign any meaning to a promise of a spiritual instead of a sensible fellowship with Him by His Spirit, they must be assured that death would not and could not end all, that He their Master would live and work in God after His death as He had done hitherto. The assurance of Jesus does not refer in the first clause, although it does in the last, primarily to the disciples, but to Himself. He is assuring them that for Him there is another mansion in the Father's house after His departure from them. In His earthly life He has had His abode in God; He is, in His departure from them in His death, passing into another abode for heavenly life.

Is this foresight of God's dealing with Himself in death unintelligible and incredible, even as rooted in and springing out of His insight into His relation to God as Son to Father? Surely not. While in relation to the context the assurance refers primarily to Jesus Himself, yet the reference is not exclusive. It was His vocation to bring men into relation with God as Father; and He was not likely to claim for Himself a privilege that He would withhold from others. While for the immediate situation He must assure His disciples that His own death meant only passing into another mansion of the Father's house, yet that

assurance included the promise, stated more explicitly in the last clause of this verse, and in the next verse, that for them too, when death came, it would be only a change of one mansion for another.

2. *The pledges of the heavenly home.*—From this promise we may pass to the pledges given. The A.V. and the R.V. suggest two distinct pledges, as the only difference between them is the insertion in the R.V. of the conjunction *for* between the two parts of the sentence; the designed departure is thus given as the reason for the significant silence: and yet each may still be regarded as a distinct pledge.

To what does the significant silence refer? Jesus had been revealing God's Fatherhood, His universal and constant bounty to, care over, and grace towards men. Such a love could not be confined to the present life; such a relation could not be ended by death. Because God is Father, it is a necessary and even legitimate inference that there are many mansions in His house. This view finds confirmation in Jesus' argument against the Sadducees: 'God is not the God of the dead, but of the living' (Mt 22³²); that God has fellowship with men is a guarantee of human immortality. Did God's love not warrant such a hope, He who revealed that love would have indicated this limitation; He would not have suffered men to deceive themselves by the very truth He had taught.

But the promise of the heavenly home is pledged not only by His significant silence, but also by His designed departure. He had been constantly assuring the disciples that His death was no accident, but a necessity according to the Divine purpose. He must complete His ministry among and unto men by giving His life a ransom for many (Mt 20²⁸). He was offering His life as the sacrifice of the new covenant between God and man (26²⁸); it was expedient for them that He should go, for His departure was the condition of the Spirit's presence with them (Jn 16⁷); there could be for them another mansion in the Father's house only as He prepared it for them. The work of Christ is a unity, and therefore we must regard all these objects of the death of Christ as intimately and inseparably related to one another.

Whatever theory we may hold of the Atonement, the common testimony of the New Testament is that His sacrifice was the condition of man's

salvation. While God's eternal disposition of love towards mankind was not changed by the death of Jesus, the historical dispensation of Grace was constituted in that death.

And the disciples must themselves be prepared for the place being prepared for them. In the earthly companionship they had not yet been made fit and worthy to pass from the earthly to the heavenly mansion of the Father's house. Their relation to Jesus must be developed and completed in their spiritual communion, and that stage of development would have been delayed and hindered by His visible presence.

If Christ be the Son of God and the Saviour of the world, the significance and value of His person and work cannot be confined to earth and time. The Epistle to the Hebrews has much to say of His Heavenly Intercession. He Himself did mean something when He described to His disciples His continual ministry in the unseen as the preparation of a place for them. While we must abstain from the idle indulgence of our imagination, and many Christian hymns have probably gone beyond the bounds of serious thought and sober feeling in descriptions of heaven, yet we may venture to believe that this preparation of a place for us means that the future life will be ordered perfectly by the saving grace, and the sacrificial love of the Lord who died for us. If we may follow the guidance of an inspired utterance such as 1 Jn 3², 'We know that when he shall appear, we shall be like him: for we shall see him as he is,' detaching it from its immediate reference to the Second Advent, we are led to the hope that the preparation of a place for us means a still fuller and clearer manifestation of God in Christ in the heavenly home than was possible in the earthly; and that this will have as its twofold consequence a more immediate and intimate communion, and a greater and a growing resemblance to the Saviour and Lord so revealed to us.¹

QUINQUAGESIMA.

The Rainbow.

'I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.'—Gn 9¹³.

A thought of mercy, an emotion of hope was induced—perhaps everywhere, and certainly among

¹ A. E. Garvie, *The Master's Comfort and Hope*, 49 ff.

the old Israelites—by the rainbow in the midst of storm. The contrast of its delicate brightness with the black fury of cloud behind it, and its opportune arrival just as the storm breaks up, seemed like a signal of hope and a promise of the merciful beneficence that dwelt in the heavens despite all tempest. That radiant arch filled men with delight and admiration even in the midst of all the discomfort and peril of savage weather. It restored their spirits, as daybreak does to a sleepless sufferer, or to shipwrecked outcasts upon the sea. Any one can be cheerful with the return of light; but here was not light only, but colour most gorgeous and most tender, woven by superhuman wizardry, and curved with exquisite grace and vast breadth of power from horizon to horizon. A world with so stupendously beautiful an object in it might surely be trusted—an object born out of the very bosom of the storm itself. What could it indicate, this triumph of magical light over grim darkness, save the merciful goodwill of the Eternal Power? 'When I bring a cloud over the earth, my bow shall be seen in the cloud; and the waters shall no more become a flood to destroy all flesh.' Thus it seemed to their hearts that God spake.

And even we sophisticated people of to-day must, I think, be similarly touched if we let our imaginations dwell for a little on this marvel of the rainbow. When science has done all it can to explain its origin, the thing still remains as surprising as any magic and lovelier than any deliberate art. It is next to impossible to look at its radiant grace and not incline to believe it the work of a Mind that is careful for beauty; no wild and savage power bent upon destruction, but a calm and dexterous power bent upon construction, determined to draw forward and exalt our human spirits by flashes of unearthly beauty. Keats, in his *Lamia*, complains that rationalistic philosophy dispels the sense of the supernatural:

There was an awful rainbow once in heaven:
We know her woof, her texture; she is given
In the dull catalogue of common things.
Philosophy will clip an Angel's wings,
Conquer all mysteries by rule and line,
Empty the haunted air, and gnomed mine—
Unweave a rainbow.

But such is not the deepest philosophy. You may explain the whole process of the refraction of

light, the prismatic action of the falling raindrops, and the geometrical laws that govern the shape of the bow; but still the heart replies: 'from worlds not quickened by the sun a portion of the gift is won.' For this thing has communications to make with the emotions as well as with the analysing intellect. We are as sure that joy and confidence flow from it as that certain laws of physics govern its appearing. It reveals a world of spiritual values as certainly as the spectroscope discovers new substances or the telescope new stars. It is what it looks to be—a bridge between heaven and earth.

Let us have courage to trust this world, then—a world flashing with rainbows amidst its clouds and glooms, physical and spiritual wonders standing out of the most black and bitter circumstances to dazzle us with revelation of the grace enshrined at the heart of things. Let the magic rainbow be to us, as to old Israel, a symbol of God's covenant with humanity. This brilliant ethereal creature born of the marriage of light and water; this fairy tapestry hung in heaven; this sudden elusive apparition which our hearts leap to behold, is a sign from the Almighty, a promise of the ultimate beatitude of life.¹

It was just this inner spiritual meaning of Nature that God was teaching Noah here. Noah had seen the rainbow many a time before. He had admired it, very likely, for the beauty of its colours. But, henceforth, it is to be more to him than a natural phenomenon, he is to see more in it than the radiant beauty of its colours. Henceforward the rainbow is to have for him a spiritual meaning; it is to carry his thought up to God; it is to be the sign and symbol of a new covenant between God and the earth.

But the rainbow in the cloud suggests more than the sacramental nature of the world in which we live. It is suggestive of God's mercy and care even in the dark experiences of life.

1. *The rainbow in the cloud of sin and guilt.*—Without entering upon any critical questions in connexion with the story of the Deluge, it is enough that Scripture represents it as God's doom upon monstrous wickedness and sin. The story of the Deluge, in a word, preaches those two stern and solemn truths that are woven into the very fabric of Scripture—that the human race is a sinful race, and that the wages of sin is death.

¹ L. Johnson, *The Legends of Israel*, 29.

Now that dark and gloomy and threatening cloud of sin is still in our sky—a cloud full of lightnings and thunders and bodeful of storm and tempest. We have all sinned and come short of the glory of God. There is none that doeth good, no not one. We are all of us shut up under the law of sin and death. But, thank God, I can see His bow in the cloud! The rainbow in the physical world results from the shining of the sun upon the dark rain-cloud. And so to-day the sunshine of God's great love falling upon the black cloud of human sin, creates the rainbow of mercy.

'Wretched man that I am, who shall deliver me from the body of this death?'—that is the cloud; 'Thanks be to God, through Jesus Christ our Lord'—that is the rainbow. 'I am carnal, sold under sin'—that is the cloud; 'The blood of Jesus Christ his Son cleanseth us from all sin'—that is the rainbow. What God did in the wealth of His love in view of human sin was to give His only-begotten Son, and as the result of what Jesus did on the cross, mercy is made possible for every sinner. Christ crucified is the rainbow. He is God's pledge of mercy to a guilty world. 'There is now no condemnation to them that are in Christ Jesus.' The threatening and menacing cloud is in the sky of every one of us. Have we all seen the rainbow? We are all of us under the law of sin and death. Have we found mercy in the cross of Christ?

There are two noticeable features of the rainbow: (1) First of all, it seems to unite heaven and earth. Its ends are on the earth, its arch is in the sky. And so Jesus Christ, God's rainbow, has united God and man together. He has bridged the gulf that separated them. He has reconciled us to God by the blood of His cross, having slain the enmity thereby. (2) And, secondly, the rainbow seems to embrace the world. Between its arms it gathers all the earth that we can see. And in this it is but a type of the all-embracing love of Christ and mercy of God. 'There's a wideness in God's mercy, like the wideness of the sea.'

2. *The rainbow in sorrow.*—Sorrow comes to all of us in turn. But if we look, there is always a bow in it. Samuel Rutherford was transported from his beloved Anwoth into exile in Aberdeen. It was a heavy trial. But this is how he wrote to the parishioners from whom he had been snatched: 'Why should I draw back when God

driveth His furrow through my soul? He purposeth a crop.' He had seen the rainbow. Here it is: 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.'

Here is another man into whose sky the dark and heavy clouds of sore temptation have sailed. He finds himself in some Pergamum or other where Satan's throne is. It is a ceaseless and grim fight with him from day to day, for honour and life. But even in that cloud I see God's bow. Here it is: 'God will not suffer you to be tempted above that ye are able, but will with the temptation open up a way of escape'; and again this, 'I also will keep thee from the hour of temptation which cometh upon all the earth to try them that dwell therein.' Whatever the cloud, there is always the bow in the shape of this blessed and beautiful assurance, 'All things work together for good to them that love God.'

3. *The rainbow in judgment.*—'We shall all appear before the judgment-seat of Christ,' says Paul, 'that each one may receive the thing done in the body according to what he hath done, whether it be good or bad.' 'According to what he hath done, whether it be good or bad'—the words strike fear to our soul. For we have all of us done things we ought not to have done, and left undone things we ought to have done.

But Paul's picture is not quite complete. We turn to John for the completion of the picture. Paul leaves us shuddering before the Great White Throne. John, by the touch he adds, gives us boldness in the day of judgment. Here it is: 'And there was a rainbow round about the throne.' The great White Throne does not stand for truth merely; in it mercy and truth are met together: it does not stand for bare and sheer righteousness merely; in it righteousness and peace have kissed each other. There is a rainbow round about the throne. God's mercy will surround us. Our Judge will prove a pitiful and merciful Saviour. He will 'blot out, as a thick cloud, our transgressions and, as a cloud, our sins,' and, remembering only our feeble love for Himself, our feeble efforts at goodness, our poor and unworthy attempts at service, He will say, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

The rainbow in the cloud—have we seen it? There is only one way to see it, and that is to see God in Christ. He is God's 'bow' to the world—

God's pledge and promise of mercy and love to the world.¹

FIRST SUNDAY IN LENT.

The Stir which comes with Hope.

'And every man that hath this hope in him purifieth himself.'—1 Jn 3³.

As we get older, life, from the point of view of religion, becomes much simpler, becomes indeed a very simple thing. We begin to see that 'one thing only is needful'—and this, that we each have some honest and direct communion with Christ which controls us; some dear and private love which keeps our heart soft and open to the voices which beckon us towards the eternal world of the good.

As we get older, we see very plainly that the one thing we need to be afraid of is not so much that we shall fall into grievous sins, but rather that we shall fall away from the living God, that we shall lose a certain tenderness of the soul, a certain freshness of view, a certain fine liability to pain and joy with regard to Christ, such as we knew in our youth in other matters, in those matters which were at that time the most urgent and precious. The one thing we come to be afraid of is not that we shall break through the decencies of life, but only this—that we shall get *past feeling*, and end at best in a certain monotonous correctness, having lost from the world of our soul the thrill of the dawn and the pathos of the twilight, the awe and majesty of the immeasurable sea, the glancing misgivings of our spirit like the dreadful glory of waves. The effect of life which is most to be dreaded is that we become stale.

It would be a great matter, therefore, if at a time like this we could come upon some thought, some vision of reality, of God, which might have the effect of sending our blood more strongly through our veins—something which would have the effect upon us of making us rise; something which would stir us as we can remember ourselves having been stirred, in some 'crowded hour of glorious life,' when something dawned upon us, making new heavens and a new earth.

Deeply considered, these words of St. John are well fitted to bring to all of us a new interest in ourselves, to let loose within us unsuspected wells of living water. And further, they convey but *one*

¹ J. D. Jones, *The Hope of the Gospel*, 74 ff.

thought, they have that simplicity which as we get older we come to desire the more in our spiritual directions.

The point the Apostle has come to is this: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God': that is to say, 'How generous of God, to call people like us His children!' Yet such we are. The world—those who are out of the secret—do not know us for children of God. Indeed, we should never have claimed such a degree for ourselves. We seem to ourselves in many things far indeed from being God's children. And yet there is that now within us which at least makes it not ridiculous in us to call ourselves such.

That is our condition just now: we are, by the calling of God, in God's idea of us, His children—His children *de jure*, His children potentially, through the insight and charity of His love. And here is the point: it is not yet manifest what we shall be: it is not yet manifest what we shall be when we have become everything which, according to God's generous way of thinking, we have it in us to become. But we know that one day we shall see God—one day when these trembling lights by which we live give place to the light which is now inaccessible yet full of glory. That is our hope, says St. John, speaking to people like ourselves, who perhaps, as we could believe, thought the words too good, too holy for folk like them. That is our hope: and, he adds, 'Every man that hath this hope in him, purifieth himself, even as Christ is pure.'

When we come to think of it, there is nothing which so immediately lifts us above ourselves as just a hope. St. Paul says, 'We are saved by hope.' It is quite true. When all is said, the one instrument which Jesus used to save men was this—He helped them to hope.

Recall just now any time in your life when some hope, when some event, which was likely to emancipate you, to deliver you it may be from suspense or fear—recall a time when some such hope dawned for you and came near. Do you not remember that it has this wonderful effect upon you—it brought a new spiritual quality into your life? It laid a new strain upon you, it made a new demand upon you, which was not really a demand at all, for you were ready to comply with it. It was a time when

—although you might not have so described it—you were very near to God. In short, that hope, whatever it was, simply because it was a hope, had something of the influence which St. John here describes: 'Every man that hath this hope in him purifieth himself.'

You will further see why it is that every high hope has this so deep, so beautiful, and so easy influence—the very gift of cleansing us—when you consider what really happens to us when such a hope breaks on us. It really puts a new honour upon our human nature, which compels us to treat ourselves with a new reverence. Or, to put it in other words, hope is a divine guest whom we count ourselves happy to be asked to honour and serve.

All these things, which are true of hope on any level, find their purest expression in the case of such a hope as is here set before us. The hope of seeing Christ, the hope that one day we shall dwell in the presence of God—that is a hope which, in the measure that we realize its greatness and glory, must deliver us from all monotony, and fill each day and hour with a certain private strength, as a gentle wind will stir and enliven trees. And how much we need this inner stirring and exultation let us each humbly confess.

Jesus Christ took this way to touch the hearts of people in His day. He gave them hope. He made an opening for them one by one, in the dead wall of human and inevitable circumstance. He let in the air. He gave them a name, an idea of themselves, which made them kings. Indeed, there is a scripture which says that very thing—'He hath made us to be kings . . . unto God.'

What is it that underlies all the ritual of the Old Testament, and such ritual as the rite of baptism, for example, in the New Testament? What is the unquenchable idea that finds its utterance in washings and fastings, in severities, in abstinence, in the whiteness of the linen of sacred things—what is it but the precious instinct to do honour, in personal cleanness and orderliness, to that new idea of ourselves which in one way or another has come to us? It is the instinct to try to be worthy of the love that has been shown us. It is the imperious demand which we make upon ourselves to follow the highest when we truly see it. 'Every man who hath a great hope purifieth himself.'¹

¹ J. A. Hutton, *There They Crucified Him*, 233 ff.

Entre Nous.

Biography of Dr. James Hastings.

It is proposed to prepare a Biography of Dr. Hastings, and the Editors of this magazine will be obliged if persons having letters will send them to Kings Gate, Aberdeen. All letters received will be returned with the least possible delay.

They will also be glad to receive any special information or interesting reminiscences of Dr. Hastings.

Waking in the Night.

It is not always possible for the reviewer or the reader of a book to accept fully the description found on the cover. But in the case of a volume of Children's Sermons, *Turn but a Stone* (3s. 6d. net), we agree with Messrs. Hodder & Stoughton. 'The author knows how to state the point, make the point, clear the point, and cease. He avoids the very easy but truly mischievous mistake of addressing adults through children.' The author is the Rev. Archibald Alexander, M.A., B.D., and the sermons have all been tried on the children of St. John's Wood Presbyterian Church, and they will now be welcomed by other children.

Here is the last talk in the volume:

"He that keepeth thee will not slumber" (Ps 121³).

'Did you ever wake up in the middle of the night, when all the house is quiet, and everybody is asleep, and it is very dark, and feel—not exactly frightened, you know, but just lonely, and wishing there was some one to speak to? If you have, it is nothing to be ashamed of, for I have known grown-up people who, when they waken in the night, begin to hear strange noises, and to imagine—oh, all sorts of foolish things! It is wonderful how many queer sounds there are at night. The furniture sometimes creaks and cracks in the most alarming fashion then, a thing it never seems to do in the daytime. And even a wee, wee mouse in the wall, at night, makes as much noise as if it were a rat at the very least.

'I knew a little boy, a good while ago—he is now a minister, by the way—who used to be quite really frightened when he awoke in the dark. He lived in the country, near a main railway line, where the trains went up and down by night and day, and I remember—I mean, he told me—how it used to

comfort him when a train passed, for then he knew there was some one else awake in the big black world besides himself.

'I was reminded of him when I read a story lately about a little American lass. She lived in a street in which there was a Roman Catholic church, where there were candles burning before the altar all the time. The house in which she lived was heated, not by fires like ours, but by hot-water pipes, and a man had to come and attend to the furnace through the night, or very early in the morning. I tell you this about her home that you may understand what comforted her when she awoke in the night and felt lonely. What do you think it was? It was that in God's House, near at hand, there were lights burning all the night, because "God never goes to sleep"! This is what she said, for there is a poem about it:

I wonder if God stays awake
For kindness, like the furnace man,
Who comes before it's day, to make
Our house as pleasant as he can.
I like to watch the sky grow blue,
And think, perhaps, the whole world through,
No one's awake but just us three,
God, and the furnace man, and me!

'Well, whoever goes to sleep, God does not. And I think the angels are always awake too. You remember how, when Jacob was lonely and afraid at Bethel, God showed him that there was a ladder, from where he lay, right up to Heaven? He saw the angels going up and down it all night long—doing God's errands, watching over the world and all the little children who are lonely or afraid. You cannot see the ladder beside your bed, down which the angel of God comes to watch beside you all the night. But when you awake, and it is very dark and lonely, remember that the Father in Heaven never sleeps, and His angel is watching. Just say to yourself these lovely words, "He that keepeth me will not slumber," turn over on your other side, and close your eyes again, and you will see what will happen! For so He giveth His beloved sleep.'

The Silence of Christ.

'Have you ever thought how the spirit of the Master must have been straitened by the ban of silence which He set upon Himself? "I have many

things to say unto you" (about slavery, for instance?), "but ye cannot bear them now." Never a word did He say about that social system which must have seared His soul. Was the moral passion of Jesus less strong than that of Wilberforce? Yet never a word escaped Him upon that theme which stung Wilberforce to such righteous passion. The Sermon on the Mount is a wondrous manifesto, setting forth ideals to which the world has never yet attained; but among the most impressive things about it are its silences, the pages that are left out, the truths that for the hardness of men's hearts were never uttered, the many things which He was burning to say unto them, but which they could not then receive. We shall never know, this side of Time, at what cost to the Preacher those pages from His sermons were sacrificed.¹

Swearing.

'There is no sin more common in our midst than the sin of swearing—a sin not committed in provocation, but done deliberately. The very lowest view of it is that it is unworthy of our mind. It may add for a little a kind of unholy charm to conversation, but, when we think of it, it shows no wit, no inventiveness. The greatest fool can swear.

'There are few gifts so valuable as the gift of brightening ordinary conversation by wit and humour and thought, but there is not one of these in swearing.

'We can imagine a man—a godly man—in great excitement telling a lie, but to curse and swear is a peculiarly shameful form of sin. A lie is a sin that tries to hide itself, it is a sin that is ashamed, that pays respect to virtue. Swearing is a presumptuous sin, one that has thrown off all appearance of decency. The man who swears, in fact, goes out of his way to show how bad he is.

'It is a direct insult to God. We are not to take His name in vain, nor profane anything by which He makes Himself known. The name of Christ is that Name which is above every name. It is a name for adoration. Yet we hear it constantly in our streets, accompanied by coarse jesting, on the lips of men and women and even little children. The words that refer to everlasting destruction are too solemn. The word "hell" is no joke. To deliver us from hell cost the Son of God His very life.

'In the orders to be observed by the Commanders of the Fleet under the charge and conduct of Sir

¹ Kennedy Williamson, *The Uncarven Timbers*, 137.

Walter Raleigh, given at Plymouth, 3rd May 1617, on the eve of setting sail for Guiana, the first two rules are these:—"1. Because no action nor enterprise can prosper, be it by land or sea, without the favour and assistance of Almighty God, the Lord and Strength of hosts and armies, you shall not fail to cause divine service to be read in your ship morning and evening, in the morning before dinner, and in the evening before supper, or, at least (if there be interruption by foul weather), once in the day, praising God every night with the singing of a Psalm at the setting of the watch. 2. You shall take especial care that God be not blasphemed in your ship, but that after admonition given, if the offenders do not reform themselves, you shall cause them of the meaner sort to be ducked at the yard-arm, and the better sort to be fined out of their adventure [that is, the property sailors were allowed to take with them for trading in foreign ports]. By which course, if no amendment be found, you shall acquaint me withal, delivering me the names of the offenders. For if it be threatened in the Scriptures that the Curse shall not depart from the house of the swearer, much less shall it depart from the ship of the swearer."

'By loving God and cultivating our minds and our eyes we may make our conversation so interesting that it will have no need for oaths and curses to give it an offset.'

This is from *Pilgrim Cheer* (James Clarke; 5s. net), a book of Devotional Readings, by the late Rev. J. P. Struthers, M.A. Mrs. Struthers has done an excellent work in collecting these from her husband's sermons; for everything Mr. Struthers wrote was marked by its freshness of thought. She was encouraged to make the selections by a letter which Dr. Denney sent to her: 'I am sorry you think nothing could be saved of his sermons. It was here he was original, deep, and tender and searching, like the Bible itself. I know he did not write them out fully, but I fancy he must have put down some indication of what he was going to say, and often that is the most interesting form of record—although one has to put a mark of interrogation. *Pascal pensant* is more interesting than "*Les Pensées de Pascal*," and we get a more vivid impression often from notes than from a "finished" work.'

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